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VEDIC READER

FOR STUDENTS

BY

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**CONTAINING THIRTY HYMNS OF THE RIG-VEDA IN
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY**

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A VEDIC GRAMMAR
FOR STUDENTS

Including a chapter on Syntax and three

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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pāda text in which each word of the Samhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Samhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of *a*, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.

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CONTENTS.

PREFACE	PAGES v
INTRODUCTION	xi-xxxi
VEDIC HYMNS	1-219
Agni i. 1	1-10
Savitṛ i. 35	10-21
Marutas i. 85	21-30
✓ Viṣṇu i. 151 ✓	30-6
Dyāvapṛthivī i. 160	36-41
✓ Indra ii. 12 ✓	41-56
✓ Rudra ii. 33	56-67
Apūm napāt. ii. 35	67-78
Mitra iii. 59	78-83
Bṛhaspati iv. 50	83-92
Uṣas iv. 51	92-9
Agni v. 11	100-4
Parjanya v. 83	104-11
Pūṣan vi. 54	111-15
Āpas vii. 49	115-18
Mitrā-Varuṇā vii. 61	118-24
Sūrya vii. 63	124-28
Aśvinā vii. 71	128-34
✓ Varuṇa vii. 86	134-41
Maṇḍūkās vii. 103	141-7
Viśve devās viii. 29	147-52
Soma viii. 48	152-64
Funeral Hymn x. 14	164-75
Pitaras x. 15	176-86

									PAGES
Gambler	.	.	x. 34	✓	.	.	.	.	186-95
✓ Puruṣa	.	.	x. 90	✓	.	.	.	.	195-203
Rātrī	.	.	x. 127	.	.	.	.	.	203-7
Hymn of Creation	.	.	x. 129	.	.	.	.	.	207-11
Yama	.	.	x. 135	.	.	.	.	.	212-16
Vāta	.	.	x. 168	.	.	.	.	.	216-19
VOCABULARY	.	.	.	.	.	.	.	.	221-56
GENERAL INDEX	.	.	.	.	.	.	.	.	257-63

INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 8000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nasatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhitā did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhita text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhita text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātṛ or chanting priest, and added after Books i-viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Tristubh group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Triṣṭubh* (4×11 syllables), the *Gayatrī* (3×8), and the *Jagatī* (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the *Avesta* shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *trca*) in the same simple metre, generally Gayatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, ① for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, ② benevolence, and wisdom in common with others, each god exhibits ③ but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The *Vedic gods* may most conveniently be *classified* as deities of ④

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Matarīśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartṛ, the 'Supporter', Trātṛ, the

'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitṛ, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitṛ and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmā devūya haviṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *kā*, 'who?' being used in the later Vedic literature as an independent name, *Ka*, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Br̥haspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛtā, 'Bounty', Asunīti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goddesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyānī, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrānī, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitṛā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Aṁśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Śtṛā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīḥ*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and *Vṛtra*. The latter is by far the most frequently mentioned. His mother being called *Dānu*, he is sometimes alluded to by the metronymic term *Dānava*. Another powerful demon is *Vala*, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Angirases*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭṛ*, a three-headed demon slain by both *Trita* and Indra, who seize his cows; and *Svarbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Paṇis* ('niggards'), primarily foes of Indra, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yātu or Yātudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kalidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yamī, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*ḍundubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primæval twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the *Nirukta*, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Śaṅkara (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the *Brahmaṇas* and *Sūtras*, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets *nāsatyau*,

an epithet of the Ásvins, as 'true, not false', another Āgrāyaṇa, as 'leaders of truth' (satyasya praṇetārau), while Yaska himself thinks it may mean 'nose-born' (nāsikā-prabhavau)! Yaska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yaska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet jātá-vedas in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyaṇa who lived nearly 2,000 years later. Sāyaṇa's interpretations, however, sometimes differ from those of Yaska. Hence either Yaska is wrong or Sāyaṇa does not follow the tradition. Again, Sāyaṇa often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus asura, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'!

4 In short it is clear from a careful examination of their comments that neither Yaska nor Sāyaṇa possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

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ERRATA

- P. 14, line 27, for *śitipādo* read *śitirādō*.
P. 28, line 1, read नर्यपांसि.
P. 31, line 29, and p. 46, l. 29, for *yō* read *yō̇*.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for *yō* read *yō̇*.
P. 60, line 13, for *no* read *nō*.
P. 69, line 2, for *ṭām* read *ṭam*.
Pp. 68, 70, 71, 75, head-lines, for *APAM* read *APAM̐*.
P. 118, head-line, for *APAS* read *ĀPAS*.
P. 125, line 12, for *viśvācaksās* read *viśvācaksās̐*.
P. 128, line 3, for *nū* read *nū̇*.
P. 139, line 14, for *vibhīdako* read *vibhīdakȯ*.
P. 142, last line, and p. 143, line 11, for *anyō* read *anyō̇*.
P. 144, head-line, for *MANḌUKAS* read *MANḌUKAS̐*.
P. 179, line 26, for *tē* read *tē̇*.
P. 184, line 17, for *tē* read *tē̇*.
P. 224, head-line and line 1, for *abhīti* read *abhīti̇*.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmā-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (*Dyāus*), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*aráṇīs*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasaḥ sūnúḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by *Mātariśvan*, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of *Mātariśvan*. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhá-pati* *lord of the house*, and is constantly spoken of as a guest (*átithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*ḍūtá*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvij*, *vīpra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice, he is wise and all-knowing, and is exclusively called *jātá-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-vāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to drive (Lat. *ago*, Gk. *ἄγω*, Skt. *ājāmi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambs (◡ – ◡ ◡). The first two verses are in the *Samhita* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीळे पुरोहितं	अग्निम् । ईळे । पुरःहितम् ।
यज्ञस्य देवमृत्विजम् ।	यज्ञस्य । देवम् । मृत्विजम् ।
होतारं रत्नधातमम् ॥	होतारम् । रत्नधातमम् ॥

1 Agním ile puróhitam,	<i>I magnify Agni the domestic priest,</i>
yajñásya devám rtvijam,	<i>the divine ministrant of the sacrifice,</i>
hotāraṃ ratnadhātamam.	<i>the invoker, best bestower of treasure.</i>

On the marking of the accent in the RV. see p. 448, 2. The verb *īle* (1. s. pr. *Ā.* of *īd*: *l* for *ḍ* between vowels, p. 3, f. n. 2) has no Udātta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udātta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñāsya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 c), and because it is in the same Pada; cp. RV. viii. 38, 1; *yajñāsya hī sthā ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īle*), disappears because this syllable must be marked with the Anudātta that precedes an Udātta. *ṛtv-ij* though etymologically a compound (*ṛtu+ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnīr devāṃ ṛtuśo yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat+tama* in 3 c and *citrā-śravas+tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वैर्मिच्छन्भिर्

ईदो नूतनैस्त ।

स देवाँ एह वक्षति ॥

अग्निः । पूर्वैभिः । ऋषिभिः ।

ईदोः । नूतनैः । उत ।

सः । देवान् । आ । इह । वक्षति ॥

2 Agnīḥ pūrvēbhir ṣibhir

īlio nūtanair utá,

sá devāṃ éhá vakṣati.

Agni to be magnified by past and present seers, may he conduct the gods here.

ṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvēbhis* (p. 77, note 9) is not analysed. *īdyas* : to be read as *īlias* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pada, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām̐* (Sandhi, see 39). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām̐ éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Pada text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *īḍyas* strictly speaking belongs in sense to *nūtanaís*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अग्निना रयिमश्नवत्

पोषमेव दिवेदिवे ।

युशंसं वीरवत्तमम् ॥

अग्निना । रयिम् । अश्नवत् ।

पोषम् । एव । दिवेऽदिवे ।

युशंसम् । वीरवत्तमम् ॥

3 Agnīnā rayīm aśnavat
poṣam evā divé-dive,
yaśāsam vīrāvattamam.

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

aśnav-a-t: sb. pr. of *amś* attain, 3. s. ind. pr. *aśnóti* (cp. p. 134); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayīm*, *poṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (83, 2 a; 182, p. 256). *vīrá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pcl. ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अग्ने च यज्ञमध्वरं
विश्वतः परिभूरसि ।
स इद्वेषु गच्छति ॥

अग्ने । यम् । यज्ञम् । अध्वरम् ।
विश्वतः । परिभूः । असि ।
सः । इत् । देवेषु । गच्छति ॥

4 *Ágne, yám yajñám adhvarám*
viśvátaḥ paribhūr ási,
sá id devéṣu gachati.

O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.

yajñám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the *prn. adj.* *viśva* usually shifts its accent to the second syllable before *adv. suffixes* and as first member of a cd. (p. 454, 10). *ási* is accented as the *vb.* of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the *loc.* of the goal reached (p. 325, 1 b); the *acc.*, which might be used, would rather express the goal to which the motion is directed. *gachati*: as the *vb.* of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Saṃhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 3).

५ अग्निहोता कविक्रतुः अग्निः । होता । कविऽक्रतुः ।
 सत्यश्चित्रयस्तमः । सत्यः । चित्रयः वऽस्तमः ।
 देवो देवेभिरा गमत ॥ देवः । देवेभिः । आ । गमत् ॥

5 Agnir hótā kavīkratuḥ *May Agni the invoker, of wise*
 satyās citrāśravastamaḥ, *intelligence, the true, of most brilliant*
 devó devébbhir ā gamat. *fame, the god come with the gods.*

Both kavī-kratus and citrá-śravas have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 3 c. devébbhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 190 A 1. devó devébbhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of ā gamat see p. 468, 20 A a.

६ यद्ग द्वाशुषे त्वम् यत् । अद्ग । दाशुषे । त्वम् ।
 अग्ने भद्रं करिष्यसि । अग्ने । भद्रम् । करिष्यसि ।
 तवेत्तत्सत्यमङ्गिरः ॥ तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

6 yád aṅgá dāśúṣe tuám, *Just what good thou, O Agni, wilt*
 ágne, bhadráṃ kariṣyási, *do for the worshipper, that (purpose)*
 távét tát satyám, Áṅgiraḥ. *of thee (comes) true, O Áṅgiras.*

aṅgá: on this pcl. see 180 (p. 213). dāśúṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence Agne is accented (the Udatta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). *karisyāsi* (ft. of *kṛ do*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: *that intention of thee*.

७ उप त्वामे दिवेदिवे
दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषावस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । इमसि ॥

7 ūpa tvāgne divé-dive,
dōṣāvastar, dhiyā vayām,
nāmo bhāranta émasi ;

*To thee, O Agni, day by day, O
illuminer of gloom, we come with
thought bringing homage ;*

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition ūpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. ūpa ā-imasi (a common combination of ūpa and ā with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). dōṣā-vastar: Sāyaṇa explains this cd. (which occurs here only) as *by night and day*, but vastar never occurs as an adv. and the accent of dōṣā is shifted (which is not otherwise the case in such cds., as sāyām-prātar *evening and morning*, from sāyām); the explanation as *O illuminer* (from 1. *vas shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as kṣapām vastā janitā sūryasya *illuminer of nights, generator of the Sun*. dhiyā inst. of dhī *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. nāmas, lit. *bow*, implies a gesture of adoration. bhārantas: N. pl. pr. pt. of bhr̥ *bear*. ā-imasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां
गोपामृतस्व दीदिविम् ।
वर्धमानं स्वे दमे ॥

राजन्तम् । अध्वराणाम् ।
गोपाम् । अमृतस्व । दीदिविम् ।
वर्धमानम् । स्वे । दमे ॥

8 rājantam adhvarāṇām,
gopām ṛtasya dīdivim,
vārdhamānam své dāme.

(to thee) ruling over sacrifices, the
shining guardian of order, growing in
thine own house.

rājantam: this and the other accusatives in this stanza are in agreement with tvā in the preceding one. adhvarāṇām: governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable ām must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). go-pām: one of the many m. stems in final radical ā (p. 78), which in Skt. is always shortened to a (as go-pa). ṛtā means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons; then, on one hand, the regular course of sacrifice (rite); on the other, moral order (right), a sense replaced in Skt. by dharma. Agni is specially the guardian of ṛtā in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is specially the guardian of ṛtā in the moral sense. vārdhamānam: growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. své: to be read as sué; this prn. meaning own refers to all three persons and numbers in the RV., my own, thy own, his own, &c. (cp. p. 112 c). dāme: this word (= Lat. domu-s) is common in the RV., but has disappeared in Skt.

९ स नः पितॄन् सुनवे
ऽग्ने सुपायनो भव ।
सर्वस्वा नः स्वस्तये ॥

सः । नः । पिताऽइव । सुनवे ।
अग्ने । सुऽउपायनः । भव ।
सर्वस्व । नः । स्वस्तये ॥

9 sá naḥ pitṛva sūnāve,
Āgne, sūpāyanó bhava;
śácasvā naḥ suastāye.

So, O Agni, be easy of access to us,
as a father to his son; abide with us
for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). nas enc. dat. (109 a) parallel to sūnāve. pitā iva: the enc. pcl. iva is regularly treated by the Pada text as the second member of a cd.; in the RV. pitṛ is usually coupled with sūnū, mātṛ with putrá. sūnāvé: this word as written in the Samhitā text appears with two Udāttas, because the Udātta of the elided á

is thrown back on the preceding syllable (p. 465, 3); but this á must be restored, as the metre shows, and sūnāve Ágne read. Though a is elided in about 75 per cent. of its occurrences in the written Samhita text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Ágne in 6b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of sūpāyaná as a Bv. see p. 455, c a. sácasvā: this verb (which is exclusively Vedic) is construed with the acc. (hore nas) or the inst.; the vowel of sva, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the Samhita, but is regularly short in the Pāda text. svastáye must be read as su-astáye; it has the sense of a final dat. (200 B 2). It is not analysed in the Pāda text because asti does not occur as an independent nominal stem.

SAVITĪ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitr raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitr. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Savitr is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devá* *god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is *Triṣṭubh* (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— — — —); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (— — — — or — — — —), and the break between the caesura and the cadence is regularly — — — or — — —. Thus the scheme of the whole normal verse is either — — — —, — — — | — — — — or — — — —, — — — | — — — —. The metre of stanzas 1 and 9 is *Jagatī* (p. 442), which consists of four verses of twelve syllables. The *Jagatī* is identical with the *Triṣṭubh* verse extended by one syllable, which, however, gives the cadence an iambic character (— — — —). In the first stanza the caesura is always after the fifth syllable, in the second *Pada* following the first member of a compound.

१ ह्यामि प्रथमं सुस्तये	ह्यामि । अग्निम् । प्रथमम् । सुस्तये ।
ह्यामि मित्रावरुणाविहावसे ।	ह्यामि । मित्रावरुणौ । इह । अवसे ।
ह्यामि रात्रीं जगतो निविशनीं	ह्यामि । रात्रीम् । जगतः । निविशनीम् ।
ह्यामि देवं सवितारमूतये ॥	ह्यामि । देवम् । सवितारम् । उतये ॥

1 hváyāmi Agnīm prathamám	<i>I call on Agni first for welfare;</i>
suastāye;	<i>I call on Mitra-Varuṇa here for</i>
hváyāmi Mitrávaruṇāv ihāvase;	<i>aid; I call on Night that brings the</i>

hváyāmi Rātrīm jágato nivés- *world to rest ; I call on god Savitr*
 anīm ; *for help.*

hváyāmi devām Savitāram ūtā-
 ye.

hváyāmi: pr. ind. from hvā *call* ; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agnim. su-astāye: this, ávase, and ūtāye are final datives (p. 314, B 2) ; the last two words are derived from the same root, av *help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being* ; by Sayana, following Yaska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrā-vāruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269) ; note that Dv. cds. are not analysed in the Pada text. ihāvase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivésanīm = that causes the world to 'turn in' (cp. x. 127, 4. 5) ; the cs. nivesáyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो

निवेशयन्मृतं मर्त्यं च ।

हिरण्येन सविता रथेना

देवो याति सुवनानि पश्यन् ॥

आ । कृष्णेन । रजसा । वर्तमानः ।

निवेशयन् । अमृतम् । मर्त्यम् । च ।

हिरण्येन । सविता । रथेन ।

आ । देवः । याति । सुवनानि । पश्यन् ॥

2 á kṛṣṇéna rájasā vārtamāno,
 niveśáyann amṛtam mártiam
 ca,

hiranyáyena Savitá ráthena,
 á devó yāti bhūvanāni páśyan.

*Rolling hither through the dark
 space, laying to rest the immortal
 and the mortal, on his golden car
 god Savitr comes seeing (all) crea-
 tures.*

á vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a ; when it immediately precedes, as in niveśáyan, it is usually compounded, *ibid.* kṛṣṇéna rájasā: = *through the darkness* ; loc. sense of the inst., 119 A 4. amṛtam mártiam ca s. m. used collectively = *gods and men*. ráthenā must of course be read ráthena[á ; see note on Ágne, i. 1, 9 b. á devó yāti: cp. note

on á ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता यात्युद्धता याति। देवः। प्रवता। याति। उतऽवता।
 याति शुभ्राभ्यां यजतो हरिभ्याम्। याति। शुभ्राभ्याम्। यजतः। हरिभ्याम्।
 आ देवो याति सविता परावतो आ। देवः। याति। सविता। परावतः।
 ऽप विद्या दुरिता बाधमानः ॥ अप विद्या। दुःऽहता। बाधमानः ॥

3 yāti devāḥ pravātā, yāti ud-
 vātā ; *The god goes by a downward, he*
 yāti śubhrābhyām yajató hāri-
 bhyām. *goes by an upward path ; adorable*
 ā devó yāti Savitā parāvato, *he goes with his two bright steeds.*
 āpa víśvā duritā bādhamānaḥ. *God Savitr comes from the distance,*
driving away all hardships.

In this stanza a Jagatī verse is combined with a Triṣṭubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā : local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām : inst. in sociative sense; cp. devēbhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvátó ὁ pa : see note on Ágne in i. 1, 9. parāvátas : abl. with verb of motion (201 A 1). āpa bādhamānas : cp. note on ā in 2 c. víśvā duritā : this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.

४ अभिवृतं क्षणैर्विद्यरूपं अभिऽवृतम्। क्षणैः। विद्यऽरूपम्।
 हिरण्यशस्यं यजतो बृहन्तम्। हिरण्यऽशस्यम्। यजतः। बृहन्तम्।
 आस्थाद्रथं सविता चित्रमानुः आ। अस्थात्। रथम्। सविता। चित्र
 कृष्णा रजांसि तविषीं दधानः ॥ ऽमानुः।
 कृष्णा। रजांसि। तविषीम्। दधानः

4 abhīṣṛtaṃ kṛśanair, viśvārū-
pam,
hiraṇyasaṃyam, yajató bṛhān-
tam,
āsthād rútham Savitā citrá-
bhānuḥ,
kṛṣṇā rājāmsi, táviṣīm dádhā-
naḥ.

*His car adorned with pearls,
omniiform, with golden pins, lofty,
the adorable Savitr brightly
lustrous, putting on the dark spaces
and his might, has mounted.*

The final vowel of abhī is lengthened in the Saṃhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvā-rūpam: on the accent cp. note on i. 1, 4 b. -saṃyam: inflected like rathī, p. 87; the sámī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āsthāt: root ao. of sthā. kṛṣṇā rājāmsi: = *darkness*. dádhānas (pr. pt.; the pf. would be dádhānās) governs both rājāmsi and táviṣīm = *clothing himself in darkness* (cp. 2 a) *and might*, that is, bringing on evening by his might.

५ वि जनाञ्छावाः शितिपादो वि । जनान् । श्वावाः । शितिपादः ।
अख्यन् अख्यन् ।

रथं हिरण्यप्रउगं वहन्तः ।

रथम् । हिरण्यप्रउगम् । वहन्तः ।

शश्वद्विशः सवितुर्देवस्यो-

शश्वत् । विशः । सवितुः । देवस्य ।

पख्ये विश्वा भुवनानि तस्युः ॥

उपस्ये । विश्वा । भुवनानि । तस्युः ॥

5 ví jánāñ ohyāvāñ śitipádo
akhyan,
rátham hiraṇyapraūgam vāh-
antaḥ.
śśśvad víśaḥ Savitúr dáiviasya
upásthe víśvā bhúvanāni ta-
sthuḥ.

*His dusky steeds, white-footed,
drawing his car with golden pole,
have surveyed the peoples. For
ever the settlers and all creatures
have rested in the lap of divine
Savitr.*

vī : separated from **vb.** ; see note on **ā vakṣati**, i. 1, 2 c. **jānāñ** **chyāvāḥ** : for **jānān śyāvāḥ** (40, 1). **śīti-pādas** : on the accentuation of this **Bv.** on the final member, see p. 455, c a. Note that the initial **a** of **akhyan** remains after **o** (cp. note on i. 1, 9 b). **akhyan** : a **ao.** of **khyā** see (p. 168, a 1), cp. 7 a and 8 a, and **pāśyan** in 2 d ; the **ao.** expresses a single action that has just taken place (p. 345 C) ; the **pf. tasthur** expresses an action that has constantly (**śāsvat**) taken place in the past down to the present (113 A a). In **-praūgam** (analysed by the **Pāda** text of x. 130, 3 as **pra-uga**), doubtless = **pra-yugam** (as explained in a **Prātisākhya**), there is a remarkable hiatus caused by the dropping of **y**. **viśvā bhūvanāni** : here the old and the new form of the **n. pl.** are used side by side, as very often. On the **Sandhi** of **dāivyasyopāsthe** cp. note on **Āgne**, i. 1, 9 b. **dāivya** *divine* is a variation of the usual **devā** accompanying the name of **Savitṛ**. **upāsthe** : the idea that all beings are contained in various deities, or that the latter are the soul (**ātmā**) of the animate and inanimate world, is often expressed in the **RV.**

६ तिस्रो द्यावः सवितुर्द्वा उपस्थां
एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधिं तस्युर
इह ब्रवीतु य उ तच्चिकेतत् ॥

तिस्रः । द्यावः । सवितुः । द्वौ । उपस्थां ।
एका । यमस्य । भुवने । विराषाट् ।
आणिम् । न । रथ्यम् । अमृता । अधि ।
तस्युः ।

इह । ब्रवीतु । यः । कुं इति । तत् । चिकेतत् ॥

6 tīsró dyāvaḥ ; Savitúr dvā upā-
sthām,
ékā Yamásya bhūvane virāṣāt.
āṇīm ná ráthyam amṛtādhi
tasthur :
ihá bravitu yá u tác ciketat.

(There are) three heavens : two
(are) the laps of Savitr, one over-
coming men, (is) in the abode of
Yama. All immortal things rest
(on him) as on the axle-end
of a car : let him who may under-
stand this tell it here.

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last **Pāda** indicates, as an enigma (like several others in the **RV.**). The first **Pāda** is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pāda means : on Savitṛ, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisró dyávaḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthām* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausa* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-ṣāt* : N. s. of *virā-sáh* (81 b), in which there is cerebralization of s by assimilation to the final cerebral *ṭ* (for *-ṣāt*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *ṛtvij*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *āṇīm ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravītu* : 3. s. ipv. of *brū speak* (p. 143, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized : *ūṁ* *íti*. *cīketat* : pf. sb. of *cit observe*.

७ वि सुप॒र्णो अ॒न्तरि॑चा॒ख्य॒व्यद्
ग॒भीर॑वैपा॒ असुरः॑ सुनी॒यः ।
क्व॑दानीं॒ सूर्यः॑ कश्चि॒कित
क॒त॒मां बां॑ र॒श्मिर॒स्या त॑तान ॥

वि । सु॒ऽप॒र्णः । अ॒न्तरि॑चा॒णि । अ॒ख्य॒त् ।
ग॒भीर॑वैपाः । अ॒सुरः । सु॒ऽनी॒यः ।
क्व॑ । इ॒दानी॑म् । सूर्यः । कः । चि॒कित॑ ।
क॒त॒माम् । बाम् । र॒श्मिः । अ॒स्य॒ । आ ।
त॒तान् ॥

7 *vī* *suparṇó* *antárikṣāṇi* *akhyad*,
gabhīrávepā ásurah *sunītháh*.
kúedānīm sūriah? *kás ciketa*?
katamám dyám raśmír asyá
tatāna?

The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?

7-9 deal with Savitr as guiding the sun.

vī . . . *akhyat*: cp. 5 a and 8 a. *suparṇás*: Savitr is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of *su-nīthás* see p. 455, c a. *antárikṣāṇi*: equivalent to *kṛṣṇá rájāmsi* (4 d), the aerial spaces when the sun is absent. *ásuras*: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. *sunīthás*: *guiding well* here means that the sun illumines the paths with his light. *kvēdānīm*: when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). *idānīm*: *now = at night*. *ciketa*: pf. of *cit observe* (139, 4). *dyám*: acc. of *dyó* (p. 94, 3), here again (cp. 6 a) f. *asyá*: = *asya á*. *tatāna*: pf. of *tan stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ व्यत्यक्तुमः पृथिव्यास
 त्री धन्व योजना सप्त सिन्धून् ।
 हिरण्यचः सविता देव आगाद्
 दधद्गता दाशुषे वार्याणि ॥

अष्टौ । वि । व्यत्यक्तु । कुमः । पृथिव्याः ।
 त्री । धन्व । योजना । सप्त । सिन्धून् ।
 हिरण्यः । सविता । देवः । आ ।
 आगात् ।

दधत् । रता । दाशुषे । वार्याणि ॥

Ṣaṣṭáu ví akhyat kakúbhaḥpṛthi-
vyās,
trī dhánva, yójanā, saptá sín-
dhūn.

hiranyākṣāḥ Savitā devā āgād,
dádhat rátñā dāsūṣe vāriāṇi.

*He has surveyed the eight peaks
of the earth, the three waste lands,
the leagues, the seven rivers.
Golden-eyed god Savitr has come,
bestowing desirable gifts on the
worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. *aṣṭáu*: 106 b. *pṛthivyās*: on the accentuation see p. 458, 2. *trī*: n. pl. (105, 3) to be read disyllabically. *dhánva*: acc. pl. of *dhánvan* n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— for —) is rare in the RV. (p. 440, 4 B). *yójanā*: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. *hiranyākṣās*: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. *ā-agāt*: root ao. of *gā go*. *dádhat*: on the accent cp. 127, 2; on the formation of the stem, 156.

८ हिरण्यपाणिः सविता विचर्षणिर् हिरण्यपाणिः । सविता । विचर्षणिः ।
उभे द्वावापृथिवी अन्तरीयते । उभे इति । द्वावापृथिवी इति । अन्तः ।
अपामीवां वाधन्ति वेति सूर्यम् ईयते ।
अभि कृष्णेन रजसा दामृणोति ॥ अपं । अमीवाम् । वाधन्ति । वेति । सूर्यम् ।
अभि । कृष्णेन । रजसा । दाम् । ऋणोति ॥

8 *híraṇyapāṇiḥ Savitā vícarsaṇir* *Golden-handed Savitr, the active,*
ubhé dyāvāpṛthivī antár iyate. *goes between both heaven and earth.*
ápāmivām bádhat; vétisúriam; *He drives away disease; he guides*
abhi kṛṣṇéna rájasā dyām ṛnoti. *the sun; through the dark space he*
penetrates to heaven.

Dyāvā-pṛthivī: with the usual double accent of *Devatā-dvandvas* (p. 457, e β) and not analysed in the *Paḍa* text (cp. note on 1 b). Its final *ī*, as well as the *e* of *ubhé*, being *Pragṛhya* (25 a, 26 a), is followed by *iti* in the *Paḍa* text (p. 25, f. n. 2). *antár* (46) com-

bined with *ī go* governs the acc. ; cp. the two laps of Savitr in 6 a. *āpa bādhatē*: he drives away disease, cp. 3 d; contrary to the general rule (p. 466, 19 A) the vb. is here accented; this irregularity not infrequently occurs when in the same Pada a compound verb is immediately followed by a simple vb. *vēti*: accented because it begins a new sentence; Savitr guides the sun: cp. 7 c. *kṛṣṇóna rájasā*: cp. 2 a and 4 d. *abhi . . . dyām ṛnoti*: cp. 7 d. The metre of d is irregular: it is a Tristubh of twelve syllables, the first two syllables (*abhi*) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

- 90 हिरण्यहस्तो असुरः सुनीथः । हिरण्यहस्तः । असुरः । सुनीथः ।
 सुमृत्कीकः स्वर्वा यातुर्वाङ् । सुसृत्कीकः । स्वर्वान् । यातु । अर्वाङ् ।
 अपसेधन्नचसो यातुधानान् । अपसेधन् । रुचसः । यातुधानान् ।
 अस्थाद्विवः प्रतिदोषं गृणानः ॥ अस्थात् । देवः । प्रतिदोषम् । गृणानः ॥

- 10 hīraṇyahasto ásurah sunītháh, *Let the golden-handed divine*
 sumṛṭīkāḥ suávāṁ yātu arvāṅ. *spirit, of good guidance, most*
 apasédhan rakṣáso yātudhánān, *gracious, aiding well, come hither.*
 ásthād deváh pratidoṣám gṛṇā- *Chasing away demons and sorcerers,*
 náh. *the god being lauded has arisen*
towards eventide.

ásuras: cp. 7 b. *svávān*: the analysis of the Pada text, *svávān* = *possessed of property*, is followed by Sāyaṇa who renders it by *dhanavān wealthy*; this would mean that Savitr bestows wealth (cp. *dādhad rátnā* in 8 d, and vi. 71, 4 *ā dāsúṣe suvati bhūri vāmám he, Savitr, brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Paṇḍapāṭha. On the other hand, three oblique cases of *su-ávas giving good help* occur (*svávasam, svávasā, svávasas*). Roth takes *svávān* to be a nom. of this stem irregularly formed by analogy for *su-ávas* (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final *ān*, which regularly becomes *ām* before vowels (39), sometimes undergoes the same change before *y* (40, 4). *rakṣásas* has the accent of a m. in *as* (83, 2 a); the n. form is *rákṣāmsi*. *yātudhánān* is added, as is often the case, without

a connecting ca: cp. note on rayim, in i. 1, 3 a; note that the Sandhi of ān before vowels (39) does not apply at the end of an internal Pada. If Savitr in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u śyá devāḥ Savitā dāmunaḥ hiraṇyapāṇiḥ pratidoṣām ásthāt *that god Savitr, the domestic friend, the golden-handed, has arisen towards eventide*; it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 c. grṇānās: pr. pt. Ā., with ps. sense, of 1. gr sing, greet.

११ ये ते पन्थाः सवितः पूव्यासौ ये । ते । पन्थाः । सवितरिति । पूव्यासः ।
 ऽरेणवः सुद्धता अन्तरिक्षे । अरेणवः । सुद्धताः । अन्तरिक्षे ।
 तमिनीं अब पथिभिः सुगेभी तमिः । नः । अब । पथिभिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 yé tepánthāḥ, Savitaḥ, pūrviāso, *Thine ancient paths, O Savitr,*
 areṇávaḥ súkṛtā antárikṣe, *the dustless, the well made, in the*
 tébhir nō adyá pathíbhīḥ sugé- *air, (going) by those paths easy to*
 bhī *traverse protect us to-day, and speak*
 rákṣā ca no, ádhi ca brūhi, *for us, O god.*
 deva.

te: the dat. and gen. of tvám, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pánthās: N. pl. of pánthā, m. *path*, which is the only stem (not pánthān) in the RV. (99, 1 a). Savitaḥ: when final Visarjanīya in the Samhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pada text; here Savitaḥ iti. 'reṇávas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, c a. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tébhis: inst. of tá, p. 106; p. 457, 11 b. In c nō adyá should be pronounced because e and o are shortened before a (p. 487, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d ō, ádhi should be pronounced. sugébhī: see 47. The final a of rákṣā is lengthened because the

second syllable of the Pāda favours a long vowel. *ādhi . . . brūhi: be our advocate*; the meaning of this expression is illustrated by other passages: in i. 123, 3 Savitr̥ is besought to report to Sūrya that his worshippers are sinless; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARŪTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pr̥śni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers 'equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodaśī is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣṭi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādi*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder-

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, to shine, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुभन्ते जनयो न सप्तयो	प्र । ये । शुभन्ते । जनयः । न । सप्तयः ।
यामन्नुद्रस्त्र्यं सूनवः सुदंससः ।	यामन् । नुद्रस्त्र्यं । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदथेषु घृष्वयः ॥	वृधे ।
	मदन्ति । वीराः । विदथेषु । घृष्वयः ॥

1 prá yé śumbhante, jānayo ná,	<i>The wondrous sons of Rudra,</i>
śāptayo	<i>the racers, who on their course</i>
yāman, Rudrāsya sūnāvah su-	<i>adorn themselves like women, the</i>
dāmsasah,	<i>Maruts have indeed made the two</i>

ródasī hi Marútaś cakriré vṛ- *worlds to increase. The impetuous*
dhé. *heroes rejoice in rites of worship.*

mádanti vīrá vidátheṣu ghṛṣva-
yaḥ.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl. \bar{A} . pf. of kr; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उचितासो महिमानमाशत ते । उचितासः । महिमानम् । आशत ।
दिवि रुद्रासो अधि चक्रिरे सदः । दिवि । रुद्रासः । अधि । चक्रिरे । सदः
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि श्रियो दधिरे पुञ्जिमातरः ॥ अधि । श्रियः । दधिरे । पुञ्जिमातरः ॥

2 tá ukṣitāso mahimānam āsata: *They having waxed strong have*
divi Rudrāsoādhi cakrire sādah. *attained greatness: in heaven the*
ārcanto arkām, janáyanta indri- *Rudras have made their abode.*
yām, *Singing their song and generating*
ádhi śríyo dadhire Pṛśnimā- *the might of Indra, they whose*
taraḥ. *mother is Pṛśni have put on glory.*

té: N. pl. m. of tá *that*, 110. ukṣitāsas: pp. of 2. ukṣ (= vakṣ)
grow. āsata: 3. pl. \bar{A} . root ao. of amś *attain*. Rudrāsas: the
Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'.
ádhi: prp. with the loc. divi; 176, 2. janáyanta indriyām: that
is, by their song. ádhi dadhire: 3. pl. \bar{A} . pf. of ádhi dhā, which
is especially often used of putting on ornaments. śríyas: A. pl. of
śrí *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अज्जिमिंस गोमातरः । यत् । शुभयन्ते । अज्जिमिंस ।
तनूषु शुभा दधिरे विरुक्मतः । तनूषु । शुभाः । दधिरे । विरुक्मतः ।
बाधन्ते विश्वमभिमातिनमप बाधन्ते । विश्वम् । अभिमातिनम् । अप ।
वर्त्मानिष्ठा मनु रीयते घृतम् ॥ वर्त्मानि । एषाम् । अनु । रीयते । घृतम् ॥

3 gómātaro yác chubháyantē añji-
bhis,
tanúṣu śubhrá dadhire virúk-
mataḥ.
bádhan̄te víśvam abhimātinam
ápa.
vārtmāni eṣām ānu rīyate
ghṛtām.

*When they whose mother is a cow
deck themselves with ornaments,
shining they put on their bodies
brilliant weapons. They drive off
every adversary. Fatness flows
along their tracks.*

gómātaras : as the sons of the cow Pr̥ṣni. yác chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on = they wear*. ápa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ānu rīyate : 3. pl. Ā. pr. of rī *flow*. ghṛtām : *ghee* = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

४ वि ये भार्जन्ते सुमखास ऋष्टिभिः वि । ये । भार्जन्ते । सुमखासः । ऋष्टि
प्रचावयन्तो अच्युता चिदोजसा । ऋभिः ।
मनोजुवो यन्नरतो रथेष्व्वा प्रच्यवयन्तः । अच्युता । चित् । औजसा ।
वृषत्रातासः पृषतीरयुग्धम् ॥ मनःस्रुवः । यत् । मरुतः । रथेषु । आ ।
वृषस्रवातासः । पृषतीः । अयुग्धम् ॥

4 ví yé bhrājante sūmakhāsa ṛṣṭi-
bhiḥ,
pracyāváyanto ácyutā cid ójasā,
manojúvo yán, Maruto, rá-
theṣu á
vṛṣavṛātāsah pṛṣatīr áyug-
dhuam ;

*Who as great warriors shine
forth with their spears, overthrow-
ing even what has never been over-
thrown with their might : when ye,
O Maruts, that are swift as thought,
with your strong hosts, have yoked
the spotted mares to your cars,*

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp. p. 455, 10 c a), but the exact meaning of makhá is still somewhat uncertain. pra-cyāváyantas : pr. pt. of cs. of cyu *move* ; though this cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhita text, it invariably has a short vowel in the Padapāṭha. Marutas : change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. *manojūvas* : N. pl. radical ū stem *mano-jū*, 100, II a (p. 88). *rātheṣu ā* : 176, 2. *pr̥ṣatis* : the spotted mares that draw the cars of the Maruts. *āyugdhvam* : 2. pl. Ā. root *ao.* of *yuj yoke*.

५ प्र यद्रथेषु पृषतीरयुग्ध्वं	प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
वाजे अद्रिं मरुतो रंहयन्तः ।	वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उतारुषस्य वि स्यन्ति धाराः	उत । अरुषस्य । वि । स्यन्ति । धाराः ।
चर्मैवादिभिर्युन्दन्ति भूमं ॥	चर्मैऽइव । उदऽमिः । वि । उन्दन्ति । भूमं ॥

5 <i>prá yád rátheṣu pr̥ṣatīr āyugdhvam,</i>	<i>when ye have yoked the spotted mares before your cars, speeding, O</i>
<i>vāje ádrim, Maruto, ramhá-</i>	<i>Maruts, the stone in the conflict,</i>
<i>yantaḥ,</i>	<i>they discharge the streams of the</i>
<i>utāruṣasya ví śyanti dhārās</i>	<i>ruddy (sleed) and moisten the earth</i>
<i>cārmevodābhir ví undanti bhū-</i>	<i>like a skin with waters.</i>
<i>ma.</i>	

āyugdhvam : with loc., cp. 204, 1 b. *ádrim* : the Maruts hold lightning in their hands and cast a stone. *utá* : here comes before the first instead of the second of two clauses, as *ca* sometimes does (p. 228, 1). *āruṣasya* : the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (*vājī āruṣaḥ*) is spoken of. *ví śyanti* : 3. pl. pr. of *sā bind*; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. *undanti* : 3. pl. pr. of *ud wet*. *bhūma* : N. of *bhūman* n. *earth* (but *bhūmán* m. *abundance*).

६ आ वो वहन्तु सप्तयो रघुष्यदो	आ । वः । वहन्तु । सप्तयः । रघुऽस्यदः ।
रघुपत्नानः प्र जिगात वाङ्मिः ।	रघुपत्नानः । प्र । जिगात । वाङ्मिः ।
सीदता बर्हिश्च वः सदस्कृतं	सीदत । आ । बर्हिः । च । वः । सदः ।
मादयध्वं मरुतो मध्वो अन्वसः ॥	हृतम् ।
	मादयध्वम् । मरुतः । मध्वः । अन्वसः ॥

6 ā vo vahantu śáptayo raghu-
 śyádo;
 raghupátvānaḥ prá jigāta bāhú-
 bhiḥ.
 sídataḥ barhír : urú vaḥ sádas
 kṛtām.
 mādáyadhvam, Maruto, mād-
 vō ándhasaḥ.

*Let your swift-gliding racers
 bring you hither. Swift-flying come
 forward with your arms. Sit down
 on the sacrificial grass : a wide
 seat is made for you. Rejoice, O
 Maruts, in the sweet juice.*

raghu-śyádas : Sandhi, 67 b. raghupátvānas : as belonging to
 this Pada to be taken with prá jigāta (gā go). bāhúbhis : with
 outstretched arms as they drive. sídata ā : 2. pl. ipv. pr. of sad sit
 with prp. following (p. 468, 20). sádas : Sandhi, 43, 2 a. kṛtām :
 as finite vb., 208. mādáyadhvam : cs. of mad rejoice, with gen.,
 202 A b. mādhas : gen. n. of mādhu, p. 81, f. n. 12 ; the sweet
 juice is Soma.

७ तेऽवर्धन्त स्वतवसो महित्वना
 नाकं तस्थुरुर चक्रिरे सदः ।
 विष्णुर्ध्वावदृषणं मदच्युतं
 वयो न सीदन्नधि वर्हिषि प्रिये ॥

ते । अवर्धन्त । स्वतवसः । महिस्त्वंना ।
 आ । नाकम् । तस्थुः । उर । चक्रिरे । सदः ।
 विष्णुः । यत् । ह । आवत् । वृषणम् ।
 मदच्युतम् ।
 वयः । न । सीदन् । अधि । वर्हिषि ।
 प्रिये ॥

7 tē 'vardhanta svátavaso mahi-
 tvanā :
 ā nákaṁ tasthúr ; urú cakrire
 sádaḥ.
 Viṣṇur yád dhāvad vṛṣaṇaṁ
 madacyútaṁ,
 váyo ná sīdanna ádhi barhiṣi
 priyé.

*Self-strong they grew by their
 greatness : they have mounted to the
 firmament ; they have made for them-
 selves a wide seat. When Viṣṇu
 helped the bull reeling with intoxi-
 cation, they sat down upon their
 beloved sacrificial grass like birds.*

tē 'vardhanta : Sandhi accent, p. 465 17, 3. mahitvanā : inst.
 of mahitvanā, p. 77, f. n. 3 ā tasthúr : vb. of a principal sentence

accented according to p. 468, β. Viṣṇu: the mention of wide space (a conception intimately connected with Viṣṇu, cp. *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Viṣṇū) with Indra. *dha*: Sandhi, 54. *ávat*: 3. s. ipf. of *av* *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. *vṛṣan*: dec., 90, 1; both this word and *madacyút* are applied to Soma as well as Indra, but the meaning of the vb. *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' *váyas*: N. pl. of *ví bird*. *sīdan*: unaugmented ipf. of *sad sit*.

८ शूरा इवेयुयुधयो न जग्मयः श्रवस्त्वो न पृतनासु चेतिरे । भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥	शूराः इव । इत् । युयुधयः । न । ज- ग्मयः । श्रवस्त्वः । न । पृतनासु । चेतिरे । भयन्ते । विश्वा । भुवना । मरुद्भ्यः । राजानः इव । त्वेषसंदृशः । नरः ॥
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8 śūrā ivéd yúyudhayo ná jágma- yah, śravasyávo ná pṛtanāsu yetire. bháyante víśvā bhúvanā Marúd- bhio : rājāna iva tveṣāsamdrśo nārah.	<i>Like heroes, speeding like war- riors, like fame-seeking (men) they have arrayed themselves in battles. All creatures fear the Maruts: the men are like kings of terrible aspect.</i>
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iva: note how this pēl. interchanges with *ná* in this stanza. *yetire*: 3. pl. pf. *Ā.* of *yat*: 187, 2 a. *bháyante*: 3. pl. pr. *Ā.* of *bhī fear*; the pr. stem according to the *bhū* class is much commoner in the RV. than that according to the third class. *Marúdbhyas*: 201 A b. *náras*: the Maruts; N. pl. of *nṛ man*, 101, 1.

९ त्वष्टा यदञ्जं सुकृतं हिरण्यं सहस्रमृष्टिं स्वपा अर्वर्तयत् ।	त्वष्टा । यत् । वज्रम् । सुकृतम् । हिर- ण्यम् ।
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धत्त इन्द्रो नर्यपांसि कर्तवे
ऽहन्वृत्तं निरपामौञ्जदर्शवम् ॥

सहस्रं ऽभृष्टिम् । सुऽअपाः । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
अहन् । वृत्तम् । निः । अपाम् । औञ्जत् ।
अर्णवम् ॥

9 Tvāṣṭā yād vājraṃ sūkṛtaṃ
hiranyāyaṃ
sahāsrabhr̥ṣṭim suāpā āvarta-
yat,
dhattā īndro nārīāpāmsi kār-
tave :
āhan Vṛtrāṃ, nīr apām aubjad
arṇavām.

*When the skilful Tvaṣṭr had
turned the well-made, golden,
thousand-edged bolt, Indra took it
to perform manly deeds : he slew
Vṛtra, and drove out the flood of
waters.*

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, ānv apās tatarda; Tvāṣṭā asmai vājraṃ svaryāṃ tatakṣa *he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt.* dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, *in order to perform* (kr̥), 211. nárýā-pāmsi is here and in viii. 96, 19 analysed by the Pada text as nārī āpāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárýāni appears once (vii. 21, 4) and nárýā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet nárýāpasam, analysed by the Padapāṭha (viii. 93, 1) as nárýa-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nárýāpāmsi (to be read nārīāpāmsi) in the Saṃhitā text, and nárýā|āpāmsi in the Pada text. nīr aubjat: 3, s. ipf. of ubj *force* (cp. 23 c).

१० ऊर्ध्वं नुनुद्रेऽवतं त औजसा
दादृहाणं चिद्विभिदुर्वि पर्वतम् ।
धर्मन्तो वाणं मरुतः सुदानवो

ऊर्ध्वम् । नुनुद्रे । अवतम् । ते । औजसा ।
ददृहाणम् । चित् । विभिदुः । वि ।
पर्वतम् ।

मदे सोमस्य रथानि चक्रिरे ॥

धर्मन्तः । वाणम् । मरुतः । सुऽदानवः ।

मदे । सोमस्य । रथानि । चक्रिरे ॥

10 ūrdhvām nunudre avatām tā
ōjasā;

*They have pushed up the well
with might; they have split even
the firm mountain. Blowing their
pipes the bountiful Maruts have
performed glorious deeds in the
intoxication of Soma.*

dāḍr̥hāṇām cid bibhidur ví pār-
vatam.

dhāmanto vāṇām Marútaḥ sudā-
navo

māde sómasya ráñiāni cakrire.

ūrdhvām : have pressed (the bottom) upward, that is, overturned, poured out; avatām : the cloud; = they have shed rain. dāḍr̥hāṇām : pf. pt. \bar{A} . of $\bar{d}r̥h$ make firm, with long red. vowel (139, 9), shortened in the Pada text. bibhidur ví : p. 468, 20. párvatam : cloud mountain; another way of saying the same thing. dhāmantas : with reference to the sound made by the Maruts; cp. árcantas, 2c. māde sómasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

११ जिह्मं नुनुद्रेऽवतं तया दिशा-

जिह्मम् । नुनुद्रे । अवतम् । तया । दिशा ।

सिञ्चन्नुत्सं गोतमाय तृष्णजे ।

असिञ्चन् । उत्सम् । गोतमाय । तृष्णजे ।

आ गच्छन्तीमवसा चित्रमानवः

आ । गच्छन्ति । ईम् । अवसा । चित्र

कामं विप्रस्य तर्पयन्त धामभिः ॥

ऽमानवः ।

कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

11 jihmām nunudre avatām táyā
diśā :

*They have pushed athwart the
well in that direction : they poured
out the spring for the thirsty
Gotama. Of brilliant splendour
they approach him with help; may
they satisfy the desire of the sage
by their powers.*

ásiñcann útsam Gótamāya tṛṣ-
ṇāje.

ā gachantīm ávasā citrábhāna-
vaḥ :

kāmam viprasya tarpayanta
dhāmabhiḥ.

jihmám : so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā diśá : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of trp *be pleased* ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मै शशमा॒नाय॒ सन्ति॑ या । वः । शर्मै । श॒शमा॒नाय॒ । सन्ति॑ ।
 त्रि॒धातू॑नि दा॒शुषे॑ य॒क्षता॑धि । त्रि॒धातू॑नि । दा॒शुषे॑ । य॒क्षत॒ । अ॒धि ।
 अ॒स्मभ्यं॑ तानि म॒रुतो॑ वि य॒न्त॒ अ॒स्मभ्य॑म् । तानि॑ । म॒रुतः॑ । वि । य॒न्त॒ ।
 रु॒चिं नो॑ धत्त वृष॑णः सु॒वीर॑म् ॥ रु॒चिम् । नः । ध॒त्त । वृष॑णः । सु॒वीर॑म् ॥

12 yā vaḥ śárma śásamānāya śánti, *The shelters which you have for*
 tridhātūni dāśūṣe yachatādhi. *the zealous man, extend them three-*
 asmábhyam tāni, Maruto, ví *fold to the worshipper. Extend*
 yanta. *them to us, O Maruts. Bestow on*
 rayim no dhatta, vṛṣaṇaḥ, su- *us wealth together with excellent*
 víram. *heroes, mighty ones.*

śárma : N. pl. n. (90, 2) śásamānāya : pf. pt. Ā. of śam *labour*. tridhātūni : used appositionally (198). dāśūṣe : dat. of dāśvāms, 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam *stretch*. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of yam *stretch* (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā *put* (p. 144 B b). su-víram : that is, accompanied by warrior sons ; cp. vírávattamam, i. 1, 3 c.

VÍṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viś* *be active*, thus meaning 'the active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वीचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वीचम् ।
यो अस्त्रमायुदुत्तरं सधस्थं	यः । पार्थिवानि । विममे । रजांसि ।
विचक्रमाणस्त्रेधोरुगायः ॥	यः । अस्त्रमायुत । उत्तरम् । सधस्थम् ।
	विचक्रमाणः । त्रेधा । उरुगायः ॥

1 Viṣṇor nú kaṁ vīrīāṇi prā vo- cam,	<i>I will now proclaim the heroic powers of Viṣṇu, who has measured</i>
yāḥ pāṛthivāni vimamé rājāṁsi;	<i>out the terrestrial regions; who</i>
yó áskabhāyad úttaram sadhá- stham,	<i>established the upper gathering- place, having, wide-paced, strode</i>
vicakramānás trēdhórugāyāḥ.	<i>out triply.</i>

kaṁ : this pcl. as an encl. always follows nú, sú or hí (p. 225, 2).
vīryāṇi : the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudātta in the same way as that preceding the Udātta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīriāṇi*. *prá vocam* : inj. ao. of *vac*, 147, 8. *pārthivāni rājāṃsi* : the earth and the contiguous air. *vi-mamé* : this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5 : *māneneva tasthivāṁ antárikṣe vi yó mamé pṛthivīm sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure*. *śkabhāyat* : ipf. of *skabh* *prop* ; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *úttaram sadhástham* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-āṇás* : pf. pt. *Ā.* of *kram*. *tre-dhá* : with his three steps ; the first syllable must be pronounced with a slur equivalent to two short syllables (◡◡) ; the resolution *tredhá urugāyáh* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्ववते वीर्येण	प्र । तत् । विष्णुः । स्ववते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
यस्योत्सुं त्रिषु विक्रमणेष्व	यस्य । उत्सुं । त्रिषु । विऽक्रमणेषु ।
अधिचियन्ति भुवनानि विद्या ॥	अधिऽचियन्ति । भुवनानि । विद्या ॥

2 <i>prá tád Viṣṇuḥ stavate vīriṇa,</i>	<i>By reason of his heroic power,</i>
<i>mṛgó ná bhímáh kucaró giri-</i>	<i>like a dread beast that wanders at</i>
<i>sṭháh,</i>	<i>will, that haunts the mountains,</i>
<i>yásyorúṣu triṣú vikrámaṇeṣu</i>	<i>Viṣṇu is praised aloud for that:</i>
<i>adhikṣiyānti bhúvanāni víśvā.</i>	<i>he in whose three wide strides all</i>
	<i>beings dwell.</i>

prá stavate : *Ā.* of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tád* : the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa* : cp. note on *vīryāṇi* in 1 a. *mṛgás* : Śaṅkara here interprets this

word to mean a beast of prey such as a lion; but though *bhīmá* occurs as an attribute both of *simhá lion* and of *vṛṣabhá bull* in the RV., *giriṣṭhá* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-cará*: Yaska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitam karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhás*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras*, &c. (1); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrámanesu*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyánti*: the root 1. *kṣi* follows the *ad* class (*kṣéti*) when it means *dwelt*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With *c* and *d* cp. what is said of *Savitṛ* in i. 35, 5.

३ प्र विष्णवे शूषमेतु मन्त्रं
गिरिचितं उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थम्
एको विममे त्रिभिरित्यदेभिः ॥

प्र । विष्णवे । शूषम् । एतु । मन्त्रं ।
गिरिचितं । उरुगायाय । वृष्णे ॥
यः । इदम् । दीर्घम् । प्रयतम् । सध-
स्थम् ।
एकः । विममे । त्रिभिः । इत् । पदेभिः ॥

3 prá Viṣṇave śūṣám etu mánma,
giriṣṭá urugāyāya vṛṣṇe,
yá idám dīrghám práyatam sa-
dhástham
éko vimamé tribhír ít padé-
bhiḥ ;

Let my inspiring hymn go forth
for Viṣṇu, the mountain-dwelling
wide-pacing bull, who alone with
but three steps has measured out
this long far-extended gathering-
place ;

śūṣám: the *ū* must be slurred disyllabically (= *uṃ*). *idám sadhástham*: of course the earth as opposed to *úttaram sadhástham* in 1c. *ékas* and *tribhís* are antithetical. *íd* emphasizes the latter

word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *girikṣīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5 c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yaska, *mahāgati* having a wide gait), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्य त्री पूर्णा मधुना पदान्य	यस्य । त्री । पूर्णा । मधुना । पदानि ।
अक्षीयमाणा स्वधया मदन्ति ।	अक्षीयमाणा । स्वधया । मदन्ति ।
य उ चिधातु पृथिवीमृत वाम	यः । ऊं इति । चिधातु । पृथिवीम् ।
एको दाधार सुवनानि विश्वा ॥	उत । वाम ।
	एकः । दाधार । सुवनानि । विश्वा ॥

4 yāsya trī pūrṇā mādhunā pa-	Whose three steps filled with
dāni	mead, unfailling, rejoice in bliss ;
ākṣīyamāṇā svadhāyā mādanti ;	and who in threefold wise alone
yā u tridhātu prthivīm utā	has supported earth and heaven,
dyām	and all beings.
éko dādhāra bhūvanāni víśvā.	

trī: n. pl. of *trī* (105, 3). *padāny*: the final vowel of the Pāda must be restored; cp. 2 c. *pūrṇā*: ep. p. 308 d. *ākṣīyamāṇā*: never failing in mead; the privative *pe*. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pāda text. *svadhāyā*: inst. with verbs of rejoicing (p. 308 c). *mādanti*: his footsteps rejoice, that is, those dwelling in them do so. *u*: = *also* (p. 221, 2). *tri-dhātu*: this n. form is best taken adverbially = *tredhā* in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. *ékas*: alone in antithesis to *víśvā*, cp. 3 d. *dādhāra*: pf. of *dhr*, with long red. vowel (139, 9), which is here not shortened in the Pāda text.

५ तदस्य प्रियमभि पार्थो अश्नां तत् । अस्य । प्रियम् । अभि । पार्थः ।
 नरो यत्र देवयवो मदन्ति । अश्नाम् ।
 उरुक्रमस्य स हि बन्धुरित्या नरः । यत्र । देवयवः । मदन्ति ।
 विष्णोः पदे परमे मध्व उत्तः ॥ उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
 विष्णोः । पदे । परमे । मध्वः । उत्तः ॥

5 tād asya priyām abhī pātho *I would attain to that dear*
 asyām, *domain of his, where men devoted*
 nāro yātra devayāvo mādanti: *to the gods rejoice: for that,*
 urukramāsya sā hī bāndhur *truly akin to the wide-strider, is a*
 itthā, *well of mead in the highest step*
 Viṣṇoḥ padé paramé mādharma *of Viṣṇu.*
 utsaḥ.

abhī asyām: op. root ao. of āś reach. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nṛ, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādharma (gen., p. 81, n. 12): cp. 4 a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वास्तून् युरमसि गमध्वे ता । वाम् । वास्तूनि । युरमसि । गमध्वे ।
 यत्र गावो भूरिशृङ्गा अयासः । यत्र । गावः । भूरिशृङ्गाः । अयासः ।
 अत्राह तदुगयस्य वृष्णः अत्र । अह । तत् । उरुगयस्य । वृष्णः ।
 परमं पदमव भाति भूरि ॥ परमम् । पदम् । अव । भाति । भूरि ॥

6 tā vām vāstūni uśmasi gāma- *We desire to go to those abodes*
 dhyai, *of you two, where are the many-*
 yātra gāvo bhūriśṛṅgā ayāsaḥ : *horned nimble kine: there indeed*
 ātrāha tād urugāyāsya viṣṇaḥ *that highest step of the wide-pacing*
 paramām padām āva bhāti *bull shines brightly down.*
 bhūri.

vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (134, 2 a). gám-adhyai : dat. inf., p. 193, 7. gāvas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Sayana as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śrīgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāśas : this form is understood as a N. pl. of aya (from i *go*) by Yaska, who explains it as ayanās *moving*, and by Sayana as gantāras *goers* = ativistr̥tās *very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāśas, indicates that the stem is ayās ; while its use as an attribute of simhá *lion*, áśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYÁVĀ-PRTHIVÍ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáuś is never addressed alone in any hymn, and Pṛthivī in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyáuś alone. Heaven and Earth are also mentioned as ródasī *the two worlds* more than 100 times. They are parents, being often called pitārā, mātārā, jānitri, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering ; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशंभुव
 ऋतावरी रजसो धारयत्कवी ।
 सुजन्मनी धिषणे अन्तरीयते
 देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
 शंभुवा ।
 ऋतावरी इत्युतऽवरी । रजसः । धार-
 यत्कवी इति धारयत्कवी ।
 सुजन्मनी इति सुजन्मनी । धिषणे इति ।
 अन्तः । ईयते ।
 देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Prthivī viśváśam-
 bhuvā,
 ṛtāvarī, rājaso dhārayātkavī:
 sujānmanī dhiṣāṇe antār iyate
 devó devī dhārmanā Sūriah
 śuciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air: between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Padas form an independent sentence ; otherwise hí (p. 252) would accent iyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 85, 1 b. viśváśam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragṛhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayāt-kavī: a governing

ed. (189 A 2 a); the gen. *rājasas* is dependent on *-kavi*, probably = *Agni*, who (in x. 2, 7) is said to have been begotten by *Dyāvā-prthivī*. *dhīṣāṇe*: the exact meaning of this word, here a designation of *dyāvā-prthivī*, is uncertain. *antār iyate* goes *between* with acc.; the same thing is said of *Savitṛ* in i. 85, 9 b. *dhárman* n. *ordinance* (*dharmán* m. *ordainer*) is the only stem in the RV. (*dharma* is a later one).

२ उरुव्यचसा महिनी असस्यतां चरुव्यचसा । महिनी इति । असस्यतां ।
 पिता माता च भुवनानि रक्षतः । पिता । माता । च । भुवनानि । रक्षतः ।
 सुधृष्टमे वपुष्ये न रोदसी सुधृष्टमे इति सुधृष्टमे । वपुष्ये इति ।
 पिता यत्सीमभि रूपैरवासयत् ॥ न । रोदसी इति ।
 पिता । यत् । सीम् । अभि । रूपैः । अवा-
 सयत् ॥

2 *uru-vyācasā mahinī asaścatā,* *As Father and Mother, far-ex-*
pitā mātā ca, bhūvanāni rakṣ- *tending, great, inexhaustible, the*
ataḥ. *two protect (all) beings. Like two*
sudhṛṣṭame vapuṣīe nā rōdasi, *most proud fair women are the two*
pitā yāt sīm abhī rūpāir āvāsa- *worlds, since the Father clothed*
yat. *them with beauty.*

uru-vyācasā: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścat-ā* is a Bv. (as the accent shows, p. 455 c a) *having no second*, while *ā-saścant* (also an epithet of *Dyāvā-prthivī*) is a Karmadhāraya (p. 455, f. n. 2), *not a second = unequalled*. *su-dhṛṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣyē*: cp. note on *vīryāni*, i. 154, 1 a. *pitā*: the god here meant as the father of *Dyāvā-prthivī* may be *Viśvakarman*, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. cs. of 2. *vas wear*.

३ स वह्निः पुत्रः पित्रोः पवित्रवान् सः । वह्निः । पुत्रः । पित्रोः । पवित्रवान् ।
 पुनाति धीरो भुवनानि मायया । पुनाति । धीरः । भुवनानि । मायया ।

धेनुं च पृथिं वृषभं सुरेतसं धेनुं । च । पृथिंम् । वृषभम् । सुरेतसम् ।
 विश्वाहा सुक्रं पर्यो अस्व दुक्षत ॥ विश्वाहा । सुक्रम् । पर्यः । अस्व । धुक्षत ॥

3 sá váhniḥ putráḥ pitṛóḥ pavī-
 travān

punāti dhīro bhūvanāni mā-
 yāyā.

dhenúm ca pṛśnim vṛṣabhám
 suréṭasam

viśvāhā śukráṁ páyō asya duk-
 ṣata.

*That son of the two parents, the
 driver, the purifier, wisely purifies
 beings by his mysterious power.
 He has always milked from the
 speckled cow and from the bull
 abounding in seed his shining
 moisture.*

putrás : by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvaká purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Sayana thinks the Sun is meant, and explains purifies by illumines. dhenúm : the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhám : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-réṭasam : alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपस्तमो अयम् । देवानाम् । अपसाम् । अपःस्तमः ।
 यो जजान रोदसी विश्वशमुवा । यः । जजान । रोदसी इति । विश्व
 वि यो ममे रजसी सुक्रतूयया- ऽशमुवा ।

जरेमिः स्तम्भनेमिः समानुचे ॥

वि। यः। ममे। रजसी इति। सुक्रतुऽयया।

अजरेमिः। स्तम्भनेमिः। सम्। आनुचे ॥

4 ayám devānām apāsām apās-
tamo

yó jajāna ródasī viśvāsam-
bhuvā.

ví yó mamé rájasī sukratūyáyā
ajārebhiḥ skāmbhanebhiḥ, sám
āṇṛce.

*He of the active gods is the
most active who has created the two
worlds that are beneficial to all.
He who with insight has measured
out the two spaces (and upheld
them) with unaging supports, has
been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apāsām : partitive gen. (p. 321, b a). ví . . . mamé : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám āṇṛce : red. pf. of arc sing (139, 6), the Ā. being used in the ps. sense ; Sāyana explains it in an act. sense as pūjitavān has honoured, which he further interprets to mean sthāpitavān has established !

५ ते नो गृणानि महिनी महि अरवः

ते इति । नः । गृणानि इति । महिनी

अचं द्यावापृथिवी धासथो बृहत् ।

इति । महि । अरवः ।

येनामि दृष्टीस्तुतनाम विश्वहा

अचम् । द्यावापृथिवी इति । धासथः ।

पनाथमोजी असे समिन्वतम् ॥

बृहत् ।

येन । अमि । दृष्टीः । तुतनाम । विश्वहा ।

पनाथम् । ओजः । असे इति । सम् ।

इन्वतम् ॥

5 té no grṇāné, mahinī, máhi śrá-
vah,

kṣatrām, Dyāvā-Pr̥thivī, dhā-
satho br̥hāt.

*So being lauded, O great ones,
bestow on us, O Heaven and Earth,
great fame and ample dominion.*

Bring for us praiseworthy strength

yénābhī kṛṣṭis tatánāma viś- *by which we may always extend*
 vāhā *over the peoples.*
 panāyiam ójó asmé sám inva-
 tam.

té: N. du. f., used anaphorically (p. 294, b). gr̥ṇāné: pr. pt. of 1. gr̥ sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root m̥ah *be great*: by far the commonest is m̥ah (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; m̥ahi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhī . . . tatánāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyya: see 162, 2. ójó: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragr̥hya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (183, 3 b).

ĪNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭr, being made of iron (āyasá), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vájra, such as vájra-bāhu *bearing the bolt in his arm* and vajrín *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkuśá).

Having a golden car, drawn by two tawny steeds (hári), he is a car-fighter (rathesthā). Both his car and his steeds were fashioned by the Ṛbhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (Somapá) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vṛtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭr, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇī. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuṇa (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Bṛhaspati (iv. 50), Pūṣan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as śakrá and śácivant *mighty, śácīpáti lord of might, śatá-kratu having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet *apsu-jit conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are clearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*pārvata*, *girī*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ādrī*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*ūdhar*), spring (*ūtsa*), cask (*kāvandha*), pail (*kōśa*). The clouds, moreover, appear as the fortresses (*pūras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhid*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hān*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rākṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma: he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Paṇis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (= Vṛtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Tristubh.

मृत्नामृद = मृदवि. इन्द्र = देवता

१ यो जात एव प्रथमो मनस्वान्

यः । जातः । एव । प्रथमः । मनस्वान् ।

देवो देवान्क्रतुना पर्यभूषत् ।

देवः । देवान् । क्रतुना । परिऽभूषत् ।

यस्य शुष्माद्रोदसी अभ्यसेतां

यस्य । शुष्मात् । रोदसी इति । अभ्यसे-

नृमणस्य मृहा स जनासु इन्द्रः ॥

ताम् ।

नृमणस्य । मृहा । सः । जनासुः । इन्द्रः ॥

1 yó jātá evá prathamó manasvān
devó devān krátunā paryābhū-
ṣat ;*The chief wise god who as soon
as born surpassed the gods in
power ; before whose vehemence the
two worlds trembled by reason of
the greatness of his valour : he,
O men, is Indra.*yásya śúṣmād ródasī ábhyase-
tāmnṛmṇásya mahnā : sá, janāsa,
Índrah.

evá : see p. 224, 2. manas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3) ; had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó devān : cp. i. 1, 5 c. paryābhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Sāyaṇa explains it here as *encompassed with protection* ; in the AV. as *ruled over* ; in the TS. as *surpassed*. ródasī : the Pragr̥hya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām : ipf. of bhyas = bhī *be afraid of*, with abl. (p. 316, b). mahnā : inst. of mahān *greatness* (cp. p. 458, 2). The refrain sá, janāsa, Índrah ends every stanza (except the last) of this hymn ; similarly víśvas-mād Índra úttarah ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामदृंहत्

यः । पृथिवीम् । व्यथमानाम् । अदृंहत् ।

यः पर्वतान्प्रकुपितान् अरम्णात् ।

यः । पर्वतान् । प्रऽकुपितान् । अरम्णात् ।

यो अन्तरिक्षं विममे वरीयो

यः । अन्तरिक्षम् । विऽममे । वरीयः ।

यो द्यामस्तन्नात्स जनास इन्द्रः ॥ यः । द्याम् । अस्तन्नात् । सः । जनासः ।
इन्द्रः ॥

2 yāḥ prthivīm vyāthamānām *Who made firm the quaking*
ādr̥mhad, *earth, who set at rest the agitated*
yāḥ pārvatān prākupitām āram- *mountains; who measures out the*
nāt, *air more widely, who supported*
yō antārikṣam vimamé vāriyo, *heaven: he, O men, is Indra.*
yó dyām āstabhnāt: sá, janāsa,
Índrah.

yās: note that every Pada of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt: ipf. of ram *set at rest*. vimamé vāriyas (cpv. of urū, 108, 2 a): here the cpv. is used predicatively, *extended* so as to be *wider*; cp. vi. 69, 5, where it is said of Indra and Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyām: acc. of dyó *sky*. āstabhnāt: ipf. of stabh *prop*; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3; 160, 4): cp. 213 d (p. 343).

३ यो हत्वाहिमरिणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदाजदपधा वलस्य । सिन्धून् । (विशारदः)
यो अरमनोऽन्तरप्तिं जजान यः । गाः । उतऽआजत । अपऽधा । वलस्य । म३
संवृक्समत्सु स जनास इन्द्रः ॥ यः । अरमनोः । अन्तः । अहिम् । जजान ।
समऽवृक् । समतऽसु । सः । जनासः । इन्द्रः ॥

3 yó hatvāhim āriṇāt saptá sín- *Who having slain the serpent*
dhūn, *released the seven streams, who*
yó gā udājad apadhā Valāsyā, *drove out the cows by the unclosing*
yó áśmanor antáragnīm jajāna, *of Vala, who between two rocks*
samvṛk samātsu: sá, janāsa, *has produced fire, victor in battles:*
Índrah. *he, O men, is Indra.*

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavrvāmsam Vṛtrām jaghāna who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gā udājad, āpa hí Valām vāh who drove out the cows, for he unclosed Vala*. *áriṇāt*: ipf. of *ri* release. *saptá sindhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* cow. *ud-ājat*: ipf. of *aj* drive. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp. 97, 2). The parallel use of *āpa-vṛ* in ii. 14, 8 (quoted above) indicates that *apa-dhā* means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvām Valāsya gómató 'pāvar bilam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala*. Sāyana interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valāsya*: the objective gen. (p. 320, B 1 b) = *by opening (the cave of) Vala*. *āsmanor antár*: between two clouds, according to Sāyana; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ādreḥ sūnúḥ*).

४ येनेमा विश्वा चर्वना कृतानि
यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँ लक्ष्मादद्
अर्यः पुष्टानि स जनास इन्द्रः ॥

येन । इमा । विश्वा । चर्वना । कृतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा ।
अकरित्यकः ।
श्वघ्नीऽइव । यः । जिगीवान् । लक्ष्म ।
आदत् ।
अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yénemā víśvā cyávanā kṛtāni,
yó dāsam vārṇam ádharam gú-
hākaḥ;

By whom all things here have
been made unstable, who has made
subject the Dāsa colour and has

śvaghnīva yó jigīvāñ lakṣām made it disappear; who, like a
 ādad winning gambler the stake, has
 aryāḥ puṣṭāni : sá, janāsa, taken the possessions of the foe: he,
 Índraḥ. O men, is Indra.

imā víśvā : all these things, that is, all things on earth. cyávanā
 is used predicatively after kṛtāni, just as ádharam is in b after
 ákar; cp. iv. 30, 22 : yás tá víśvāni cicyuśé who hast shaken the
 whole world. dāsaṃ vārṇam : the non-Aryan colour (= kṛṣṇám
 vārṇam), the aborigines; note the difference of accent in the
 substantive dāsá and the adj. dāsa. ákar : root ao. of kṛ (148, 1 b),
 to be construed with both ádharam (make inferior = subject) and
 gúhā (put in hiding = cause to disappear, drive away). When a final
 Visarjanīya in the Saṃhitā text represents an etymological r, this is
 indicated in the Pada text by putting iti after the word and
 repeating the latter in its pause form : ákar ity ákaḥ. jigīvāñ :
 pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal
 metre requires 〰 after the caesura (p. 441, top), this word was
 here perhaps metrically pronounced jigivāñ as it came to be
 regularly written in B. ādat : irr. a ao. (147 a 1) from dā give;
 though not analysed in the Pada text, it must owing to the sense
 be = ā-ādat has taken. aryās : gen of arí (99, 3); this word appears
 to be etymologically a Bv. = having no wealth (ri = rai), either
 for oneself (whence the sense needy, suppliant) or to bestow on
 others (whence the sense niggard, foe). [If a single meaning has to
 be given, devout is misleading, and suppliant should be substituted
 for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the
 Index, p. 473.]

५ यं खां पृच्छन्ति कुहं सेतिं घोरम् यम् । ख । पृच्छन्ति । कुहं । सः । इति ।
 उतिमाङ्गनैषो अस्तीत्येनम् । घोरम् ।
 सो अर्थः पुष्टीर्विज इवा मिनाति उत । ईम् । आङ्गः । न । एषः । अस्ति ।
 अदस्ते धत्त स जनास इन्द्रः ॥ इति । एनम् ।
 सः । अर्थः । पुष्टीः । विजः इव । आ ।
 मिनाति ।

अद । अस्ते । धत्त । सः । जनासः । इन्द्रः ॥

5 yám smā prchānti kúha séti
ghorām,
utém āhur náisó astíti enam ;
só 'ryāḥ puṣṭīr vija ivā mināti.
śrād asmai dhatta : sá, janāsa,
īndrah.

*The terrible one of whom they
ask 'where is he', of whom they also
say 'he is not'; he diminishes the
possessions of the niggard like
the (player's) stake. Believe in him:
he, O men, is Indra.*

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). prchānti : pr. of prach. séti for sá iti : the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam : see p. 220. āhur : pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás : the initial a, though written, should be dropped; otherwise the irr. contraction vijeṽā is just possible, but ∪ — for ∪ ∪ following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c : ā mināti to ādat; aryāḥ puṣṭīḥ to āryāḥ puṣṭāni; vijaḥ to laksām. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnūr vija āminānā diminishing it as a skilful gambler the stakes. mināti : pr. of mī damage. śrād dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

६ यो रध्रस्य चोदिता यः ह्रशस्य
यो ब्रह्मणो नार्धमानस्य कीरेः ।
युक्तयाव्णो योऽविता सुशिप्रः
सुतसोमस्य स जनास इन्द्रः ॥

यः । रध्रस्य । चोदिता । यः । ह्रशस्य ।
यः । ब्रह्मणः । नार्धमानस्य । कीरेः ।
युक्तयाव्णः । यः । अविता । सुशिप्रः ।
सुतसोमस्य । सः । जनासः । इन्द्रः ॥

6 yó radhrásya coditá, yāḥ kṛśá-
sya,
yó brahmāṇo nādhmānasya
kīréḥ ;

*Who is furtherer of the rich, of
the poor, of the suppliant Brahmin
singer; who, fair-lipped, is the
helper of him that has pressed Soma*

yuktágrāvṇo yó avitá suśipráh and has set to work the stones : he,
 sutásomasya : sá, janāsa, Ín- O men, is Indra.
 draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitá governs that of c. su-śiprás : Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śipra being parallel to hári-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches; it could not well mean *jaws* which are hánū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस्य गावो यस्मिन् अश्वासः । प्रदिशि । यस्मिन् । गावः ।
 यस्य ग्रामा यस्य विश्वे रथासः । यस्मिन् । ग्रामाः । यस्मिन् । विश्वे । रथासः ।
 यः सूर्यं य उषसं जजान यः । सूर्यम् । यः । उषसम् । जजान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyáśvāsaḥ pradīśi, yásya In whose control are horses, kine,
 gāvo, clans, all chariots; who creates the
 yásya grāmā, yásya víśve rá- sun, the dawn; who is the guide
 thāsaḥ; of the waters: he, O men, is
 yáḥ sūriam, yá uṣāsam jajāna; Indra.
 yó apām netá : sá, janāsa, Ín-
 draḥ.

uṣāsam : often also uṣāsam; du. N. A. uṣāsā and uṣāsā; N. pl. uṣāsas and uṣāsas; see 88, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विद्वर्धेति यम् । क्रन्दसी इति । संयती इति सम्
 परेऽवर उभया अमित्राः । ऽयती । विद्वर्धेति इति विद्वर्धेति ।
 समानं चिद्रथमातस्थिवांसा परे । अवरे । उभयाः । अमित्राः ।
 जानां हवति स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्थिवांसा ।
 जानां । हवति इति । सः । जनासः । इन्द्रः ॥

8 yām krāṇdasī samyati vihvā-
yete,
pārē āvara ubhāyā amitrāḥ;
samānām cid rātham ātasthi-
vāmsā
nānā havete: sá, janāsa, īn-
draḥ.

Whom the two battle-arrays,
coming together, call upon diver-
gently, both foes, the further and
the nearer; two having mounted
the self-same chariot invoke him
separately: he, O men, is Indra.

sam-yati: pr. pt. du. n. of sám-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102. 5. 6: nānā hí tvā hávamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante sisāsavaḥ so men call on thee variously, desiring gains. pārē 'vara: must be read pārē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krāṇdasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Śaṅkara, the superior and the inferior. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान्न ऋते विजयन्ते जनांसो
यं युध्यमाना अर्चसे हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव
यो अच्युतच्युत् जनास इन्द्रः ॥

यस्मात् । न । ऋते । विजयन्ते । जनांसः ।
यम् । युध्यमानाः । अर्चसे । हवन्ते ।
यः । विश्वस्य । प्रतिमानम् । बभूव ।
यः । अच्युतच्युत् । सः । जनांसः । इन्द्रः ॥

9 yāsmān narté vijáyante jánāso,
yām yúdhya mānā āvase há-
vante;
yó víśvasya pratimānam ba-
bhūva,
yó acyutacyút: sá, janāsa,
īndrah.

Without whom men do not
conquer, whom they when fighting
call on for help; who has been a
match for every one, who moves the
immovable: he, O men, is Indra.

JAGADGURU VISHWARADHYA
VARANA SIMHASANA JNANAMANDIR

ná rté: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). pratimānam: cp. iv. 18, 4: nahí nú asya prati-mānam ásti antár jātēsu utá yé jānitvāḥ for there is no match for him among those who have been born nor those who will be born. acyuta-cyút: cp. 4 a; also iii. 30, 4: tvām cyāváyann ácyutāni . . . cāraṣi thou continuest shaking unshaken things.

90 यः शश्वतो महेनो दधानान्

यः । शश्वतः । महि । एनः । दधानान् ।

अमन्यमानान् जघान् ।

अमन्यमानान् । शवी । जघान् ।

यः शर्धति नानुददाति शृध्वां

यः । शर्धति । न । अनुददाति । शृध्वाम् ।

यो दस्यो हन्ता स जनास इन्द्रः ॥

यः । दस्योः । हन्ता । सः । जनासः । इन्द्रः ॥

10 yāḥ śásvato máhi éno dádhanān

Who slays with his arrow the

ámanyamānān chāruā jaghāna;

unexpected many that commit

yāḥ śárdhate nānudádāti śrdh-

great sin; who forgives not the

yām,

arrogant man his arrogance, who

yó dásyor hantá: sá, janāso,

slays the Dasyu: he, O men, is

Índrah.

Indra.

dádhanān: pr. pt. Ā. of dhā. The Sandhi of ān (39) is not applied between Padas (cp. i. 35, 10 c). ámanyamānān: not thinking scil. that he would slay them; on the Sandhi of n + á, see 40, 1. śárvā: with his arrow (inst., p. 80); with his characteristic weapon, the vājra, he slays his foes in battle. jaghāna: has slain (and still slays) may be translated by the present (213 A a). anu-dádāti: 3. s. pr. of ánu + dā forgive, with dat. (cp. 200 A f). dásyos: of the demon, a term applied to various individual demons, such as Śambara (11 a).

99 यः शश्वरं पर्वतेषु क्षियन्तं

यः । शश्वरम् । पर्वतेषु । क्षियन्तम् ।

चत्वारिंशान् शरदन्वविन्दत् ।

चत्वारिंशाम् । शरदि । अनुदद्विन्दत् ।

ओजायमानं यो अहिं जघान्

ओजायमानम् । यः । अहिम् । जघान् ।

दानुं शयानं स जनास इन्द्रः ॥

दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

11 yāḥ śāmbaram pārvateṣu kṣi-
yāntam
catvāriṁśyām śarādi anvā-
vindat;
ojāyāmānam yō āhim jaghāna,
Dānum śāyānam: sā, janāsa,
Indrah.

Who in the fortieth autumn
found out Śambara dwelling in
the mountains; who has slain the
serpent as he showed his strength,
the son of Dānu, as he lay: he,
O men, is Indra.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yāntam: see note on i. 154, 2 d. catvāriṁśyām: that is, Indra found him after a very long search, as he was hiding himself. anvāvindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyāmānam: cp. iii. 32, 11: āhann āhim pariśāyānam āṇa ojāyāmānam thou slewest the serpent showing his strength as he lay around the flood. Dānum: this is strictly the name of Vṛtra's mother, here used as a metonymy: = Dānava; cp. i. 32, 9: Dānuḥ śaye saḥāvatsā nā dhenuḥ Dānu lay like a cow with her calf (i. e. Vṛtra). śāyānam: pr. pt. Ā. of śī lie (134, 1 c).

१२ यः सप्तरेरिमवृषभसुविष्मान्
अवाहजत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्बज्राङ्ग-
यामारोहन्तं स जनास इन्द्रः ॥

यः । सप्तरेरिमः । वृषभः । तुविष्मान्
अवज्जत् । सर्तवे । सप्त । सिन्धून् ।
यः । रौहिणम् । अस्फुरत् । वज्राङ्गः ।
याम् । आरोहन्तम् । सः । जनासः । इन्द्रः ॥

12 yāḥ saptarāsmir vṛṣabhās tūvi-
ṣmān
avāṣṛjat śartave saptā sindhūn;
yō Rauhiṇām āsphurad vājra-
bāhur
dyām ārōhantam: sā, janāsa,
Indrah.

The mighty seven-reined bull who
let loose the seven streams to flow;
who armed with the bolt spurned
Rauhiṇa as he scaled heaven: he,
O men, is Indra.

The term vṛṣabhā is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptā-raśmis:

having seven reins probably means 'hard to restrain', 'irresistible'; Sayana interprets the *cd.* to mean 'having seven kinds of clouds (*parjanyaś*) that shed rain on the earth'. *túviṣ-mān*: the suffix *mant* is separated in the Pada text only after vowels, as *gó ṣmān*; on the Sandhi see 10 a. *ava-ásrjat*: ipf. of *srj emit.* *sártave*: dat. inf. of *srj flow* (p. 192, 4). *saptá síndhūn*: cp. 8 a and i. 35, 8 b. *Rauhiṇām*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: *ascending to heaven* in order to attack Indra.

१३ द्यावां चिदस्मै पृथिवी नमते
 शुष्माच्चिदस्य पर्वता भयन्ते ।
 यः सोमपा निचितो वज्रवाङ्मूर्
 यो वज्रहस्तः स जनास इन्द्रः ॥

द्यावा । चित् । अस्मै । पृथिवी इति ।
 नमते इति ।
 शुष्मात् । चित् । अस्मै । पर्वताः । भयन्ते ।
 यः । सोमपाः । निचितः । वज्रवाङ्मूर् ।
 यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

13 Dyāvā cid asmai Pṛthivī namete; *Even Heaven and Earth bow*
 śuṣmāc cid asya pārvatā bha- *down before him; before his ve-*
 yante; *hemence even the mountains are*
 yāḥ somapā nicitō vājrabāhur, *afraid. Who is known as the Soma-*
 yō vājrahastah: sá, janāsa, *drinker, holding the bolt in his arm,*
 Índrah. *who holds the bolt in his hand: he,*
O men, is Indra.

Dyāvā ... Pṛthivī: the two members of Devatā-dvandvas are here, as often, separated by other words (186 A 1). *asmai*: dat. with *nam bow* (cp. 200 A 1 k, p. 311). *bháyante*: see note on i. 85, 8 c. *śuṣmād*: cp. 1 c. *soma-pās* (97, 2): predicative nom., (196 b). *ni-citās*: on the accent see p. 462, f. n. 4.

१४ यः सुन्वन्तमवति यः पर्वन्तं
 यः शंसन्तं यः शशमानमूर्ती ।
 यस्य ब्रह्म वर्धनं यस्य सोमो
 यस्तेदं राधः स जनास इन्द्रः ॥

यः । सुन्वन्तम् । अवति । यः । पर्वन्तम् ।
 यः । शंसन्तम् । यः । शशमानम् । ऊती ।
 यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।
 यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

३० अति + ३० = ३० ती

स्तेदं म प्रार्थय
 यदम् म

14 yāḥ sunvāntam āvati, yāḥ pāc-
antam,
yāḥ śāmsantam, yāḥ śāsamā-
nām ūtī;
yāsya brāhma vārdhanam,
yāsya sómo,
yāsyedām rādhaḥ: sá, janāsa,
Índraḥ.

*Who with his aid helps him that
presses Soma, him that bakes, him
that offers praise, him that has pre-
pared the sacrifice; whom prayer,
whom Soma, whom this gift
strengthens: he, O men, is Indra.*

sunvāntam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. śāsamānām: explained by Sayana as stotram kurvānam *offering a Stotra*; by the Naighaṇṭuka, iii. 14, as arcantam *singing*; by the Nirukta, vi. 8, as śāmsamānam *praising*. ūtī: contracted inst. of ūtī (p. 80) to be construed with āvati; cp. i. 185, 4: āvasā āvantī *helping with aid*. vārdhanam: to be taken predicatively with each of the three subjects brāhma, sómas, rādhas, *of whom prayer, &c. is the strengthening*, that is, whom prayer, &c. strengthens; yāsya being an objective gen. (p. 320, B 1 b). idām rādhas *this gift* = this sacrificial offering.

१५ यः सुन्वते पचते दुध्र आ चिद्
वाजं दर्दर्वि स किलासि सत्यः ।
वयं त इन्द्र विश्वहं प्रियासः
सुवीरासो विदथमावदेम ॥

यः । सुन्वते । पचते । दुध्रः । आ । चित् ।
वाजम् । दर्दर्वि । सः । किल । असि । सत्यः ।
वयम् । ते । इन्द्र । विश्वहं । प्रियासः ।
सुवीरासः । विदथम् । आ । वदेम ॥

15 yāḥ sunvaté pácate dudhrá á
cid
vājam dārdarṣi, sá kilāsi sat-
yāḥ.
vayām ta; Indra, viśváha pri-
yāsaḥ,
suviráso vidátham á vadema.

*As he who, most fierce, enforces
booty for him that presses and him
that bakes, thou indeed art true.
We ever dear to thee, O Indra,
with strong sons, would utter divine
worship.*

This concluding stanza is the only one that does not end with the refrain sá, jánāsa, Índraḥ. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of b the words *sá kila_{asi} satyáh as such thou art indeed true* = to be depended on (cp. note on *satyám* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *bṛhád vadema vidáthe suvīrah we would, accompanied by strong sons, speak aloud at divine worship*. *á cid*: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te*: gen. with *priyāsas* (p. 322, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in Naighaṇṭuka, iii. 17; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣák*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Pr̥śni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīdhvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jālāṣa*, *cooling*, and *jālāṣa-bheṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivā*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितर्मरुतां सुमन्त्रे तु	आ । ते । पितः । मरुताम् । सुमन्त्रम् । एतु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्यस्य । समदृशः । युयोथाः ।
अभि नो वीरो अर्वति क्षमेत	अभि । नः । वीरः । अर्वति । क्षमेत ।
प्र जायेमहि रुद्र प्रजामिः ॥	प्र । जायेमहि । रुद्र । प्रजामिः ॥

1 ā te, pitar Marutām, sumnām etu :	Let thy good will, O Father of the Maruts, come (to us) : sever us
mā naḥ sūryasya sandrśo yuyothāḥ.	not from the sight of the sun. May
abhi no vīro ārvati kṣameta ;	the hero be merciful to us in regard
prā jāyemahi, Rudra, prajā- bhiḥ.	to our steeds ; may we be prolific with offspring.

pitar Marutām : the whole of a compound voc. expression loses its accent unless it begins a sentence of Pada ; in the latter case only the first syllable would be accented (p. 465, 18 a). *yuyothās* : 2. s. inj. *Ā.* of 2. *yu separate*, with irregular strong radical vowel (p. 144, a). *sandrśas* : abl. 201 A 1. *vīras* = Rudra, with change from 2. to 3. pers., as is often the case (cp. i. 85, 5 c). *ārvati abhi kṣameta* = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ त्वाद्दत्तेभी रुद्र शतमेभिः

शतं हिमां अशीय भेषजेभिः ।

व्यस्रद्वेषो वितरं बंहो

व्यमीवाश्चातयस्वा विषूचीः ॥

त्वाद्दत्तेभिः । रुद्र । शतमेभिः ।

शतम् । हिमां । अशीय । भेषजेभिः ।

वि । व्यस्रत् । द्वेषः । वितरम् । वि । बंहः ।

वि । व्यमीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rud^ara, śāntame-

bhiḥ

śatām himā aśīya bheṣajēbhīḥ.

vī asmād dvēṣo vitarām, vī

āṃho,

vī āmivāś cātayasvā viṣūcīḥ.

*By the most salutary medicines
given by thee, O Rudra, I would*

attain a hundred winters. Drive

far away from us hatred, away

distress, away discases in all di-

rections.

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. Ā. of aś (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of vī *farther* (cp. ūt-tara) employed only with verbs compounded with vī. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. viṣūcīḥ: A. pl. f. of viṣvañc *turned in various directions*, is used predicatively like an adv.

३ अथो जातस्य रुद्र श्रियासि

तवस्तमस्तवसां वज्रबाहो ।

पर्विणः पारमंहसः स्वस्ति

विद्यां अभिती रपसो युयोधि ॥

अथः । जातस्य । रुद्र । श्रिया । असि ।

तवःस्तमः । तवसाम् । वज्रबाहो इति

वज्रबाहो ।

पर्विणः । नः । पारम् । बंहसः । स्वस्ति ।

विद्याः । अभिद्वेतोः । रपसः । युयोधि ॥

3 śrēṣṭho jātāsya, Rud^ara, śri-

yāsi,

tavāstamas tavāsām, vajrabāho.

pārṣi ṇaḥ pārām āmhasaḥ su-

asti;

viśvā abhītī rapaso yuyodhi.

Thou art the best of what is born,

O Rudra, in glory, the mightiest of

the mighty, O wielder of the bolt.

Transport us to the farther shore

of distress in safety. Ward off

all attacks of mischiefs.

jātāsya: the pp. used as a n. collective noun = *that which has been born, creation*. *vajra-bāho*: it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragr̥hya by the Pada text, but not in the Samhita text (where for instance *vāyav ā* and *vāya ukthébhiḥ* are written). *pārṣi*: from *pr take across*, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). *ṇas*: initial n cerebralized even in external Sandhi (65 A c). *pārām*: acc. of the goal (197 A 1). *svastī*: this word is not analysed in the Pada text (like *sumatī*, &c.) because *asti* does not occur as an independent substantive; here it is a shortened form of the contracted inst. *svastī* (p. 80, n. 2); it is several times used in the sense of a final dat. = *svastāye*. *abhītis* = *abhi itis*, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. *yuyodhi*: 2. s. ipv. of *yu separate*, with irr. strong radical vowel (p. 144, a).

४ मा त्वां रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःभिः ।
 मा दुष्टुती वृषभ मा सहती । मा । दुःस्तुती । वृषभ । मा । सहती ।
 उन्तो वीराँ अर्पय भेषजैभिर् उत् । नः । वीरान् । अर्पय । भेषजैभिः ।
 भिषक्तमं त्वा भिषजां शृणोमि ॥ भिषक्स्तमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 nāmobhir, *with our obeisances, nor with ill*
 mā dūṣṭutī, vṛṣabha, mā sā- *praise, O bull, nor with joint*
 hūtī. *invocation. Raise up our heroes*
 ūn no vīrāṃ arpayā bheṣajé- *with remedies: I hear of thee as*
 bhir: *the best physician of physicians.*
 bhiṣaktamam tvā bhiṣajām śr-
 nomi.

cukrudhāma: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. *mā*, which is employed with inj. forms only (180), decides the question. *nāmobhis*: that is, with ill or inadequate worship; cp. *dūṣṭutī* in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 a. *sáhūtī*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd ṛ* (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीममिहवति यो हविर्मिर्	हवीममिः । हवति । यः । हविःमिः ।
अव स्तोमिमी रुद्रं दिषीय ।	अव । स्तोमिमिः । रुद्रम् । दिषीय ।
ऋदूदरः सुहवो मा नो अखै	ऋदूदरः । सुहवः । मा । नः । अखै ।
बभ्रुः सुशिप्रो रीरधन्नायै ॥	बभ्रुः । सुशिप्रः । रीरधत् । मन्नायै ॥

5 hāvīmabhir hāvate yó havir- bhir,	<i>Rudra who is called on with invocations and with oblations, I</i>
áva stómebhī Rud ^a ráṁ diṣīya :	<i>would appease with songs of praise :</i>
ṛdūdāraḥ suhávo mā no asyái	<i>may he, the compassionate, easy</i>
babhrúḥ suśípro rīradhan ma- náyai.	<i>to invoke, ruddy brown, fair- lipped, not subject us to that jealousy of his.</i>

hāvīman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣīya*: s ao. op. *Ā.* of *dā* *give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pā* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṣam-darā*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śípras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manáyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hāvate* in a ps. sense (= *hūyate* according to Sayana). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उन्मा॑ ममन्द् वृष॒भो म॒रुत्वा॒न्
त्वची॑यसा॒ वय॑सा॒ नाध॑मानम् ।
घृ॒णी॑व छा॒याम॑र॒पा अ॑शी॒या
वि॒वासे॑यं॒ रुद्र॑स्य॒ सु॒न्मम् ॥

उत् । मा । म॒म॒न्द् । वृष॒भः । म॒रु॒त्वा॒न् ।
त्वची॑यसा । वय॑सा । नाध॑मानम् ।
घृ॒णि॑इव । छा॒याम् । अ॒र॒पाः । अ॒शी॒य ।
आ । वि॒वा॒से॒यम् । रु॒द्र॒स्य॒ । सु॒न्मम् ॥

6 ún mā mamanda vṛṣabhó Ma-
rútvān
tvákṣīyasā váyasā nādhamā-
nam.
ghṛṇīva chāyām arapā śīya :
ā vivāseyaṃ Rudrāsya sum-
nām.

*The bull accompanied by the
Maruts has gladdened me, the sup-
pliant, with his most vigorous force.
I would unscathed attain shade in
heat as it were : I would desire to
win the good will of Rudra.*

úd . . . mamanda : pf. of mand (nasalized form of mad) *gladden* ; intransitive, *be glad*, in *Ā.* only. ṛṣabhás : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = *by reason of heat* (199 A 3) or time = *in heat* (199 A 5) ; Sāyaṇa's explanation is ghṛṇī iva *like one heated by the rays of the sun* ; but a word ghṛṇin N. ghṛṇí does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : úpa chāyām iva ghṛṇer áganma śárma te vayám *we have entered thy shelter like shade (protecting) from heat* (p. 317, 2). śīya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyaṃ : op. ds. of van *win*.

७ कृ॒ष॒स्य॑ ते॒ रुद्र॑ मृ॒क्याकु॑र
ह॒स्तो॒ यो अ॒स्ति॑ मे॒षजो॑ ज॒ला॒षः ।
अ॒प॒म॒र्तो॒ रप॑सो॒ दै॒व्य॑स्त्रा-
भी॒ नु मा॑ वृष॒भ च॑चमी॒थाः ॥

कृ॒ । स्य॑ । ते॒ । रु॒द्र । मृ॒क्याकुः॑ ।
ह॒स्तः । यः । अ॒स्ति॑ । मे॒षजः॑ । ज॒ला॒षः ।
अ॒प॒म॒र्तो॒ । रप॑सः । दै॒व्य॑स्त्र ।
अ॒भि॒ । नु॒ । मा॒ । वृष॒भ । च॑चमी॒थाः ॥

7 kúa syá te, Rud^ara, mṛṣayākur
hásto yó ásti bheṣajó jálāṣaḥ ?
apabhartā rāpaso dáiviasya
abhí nú mā, vṛṣabha, cakṣam-
īthāḥ.

*Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.*

kvaí sya : see p. 450, b. bheṣajás is an adj. here and in one
other passage; otherwise it is a n. noun meaning *medicine*. apa-
bhartā : on the accent see p. 453, 9 d. dáiviasya : *derived from the
gods*, that is, such as is inflicted by Rudra himself; on the Sandhi
of the final vowel, cp. 6 c. abhí : final vowel metrically lengthened
in the second syllable of the Pada, but not in 1 c. cakṣamīthās :
2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बभ्रवे वृषभाय श्रुतिचि
महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्रुतिचि ।
महः । महीम् । सुऽस्तुतिम् । ईरयामि ।
नमस्य । कल्मलीकिनम् । नमःऽभिः ।
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śviticé
mahó mahīm suṣṭutīm īrayāmi.
namasyā kalmalīkinam námo-
bhir.
gṛṇimāsi tveṣām Rudrásya
náma.

*For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.*

prá . . . īrayāmi : an example of the prp. at the beginning, and
the vb. to which it belongs at the end of a hemistich. śviticé :
D. s. of śvityāñc (cp. 93). mahás : gen. s. m. of máh, beside the acc.
s. f. of the same adj. (Sāyaṇa : mahato mahatīm), *of the great one*
(Rudra); cp. i. 1, 5 c. namasyā : according to the Pada this form
has its final syllable metrically lengthened for namasyā, which is
the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the
more likely because the third syllable does not favour metrical
lengthening, and because the 1. prs. is used both in the preceding

- 10 árhān bibharṣi sāyakāni dhānva *Worthy thou bearest arrows and*
 árhān niṣkāṃ yajatām viśvárū- *bow; worthy thy adorable all-*
 pam; *coloured necklace; worthy thou*
 árhann idāṃ dayase viśvam ábh- *wieldest all this force: there is*
 vam: *nothing mightier than thou, O*
 ná vā ójīyo, Rudra, tvád asti. *Rudra.*

bibharṣi: 2. s. pr. of bhr̥ *bear*; this pr. stem is much less common than that according to the first class, bhāra. árhann: 52. idāṃ: *this*, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā *divide*. Sāyana interprets idāṃ dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád: abl. after cpv. (p. 317. 3).

- ११ सुहि श्रुतं गर्तसदं युवानं सुहि । श्रुतम् । गर्तसदम् । युवानम् ।
 मृगं न भीममुपहतुमुग्रम् । मृगम् । न । भीमम् । उपहतुम् । उग्रम् ।
 मृका जरिचे रुद्र स्वानो मृक । जरिचे । रुद्र । स्वानः ।
 ऽन्यं ते अस्मिन्नि वपन्तु सेनाः ॥ अन्यम् । ते । अस्मिन्नि । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutām gartasādam yuvā- *Praise him, the famous, that sits*
 nam, *on the car-seat, the young, the*
 mṛgām ná bhīmām upahatnūm, *mighty, that slays like a dread*
 ugrām. *beast. O Rudra, being praised be*
 mṛḷā jaritré Rudra stāvāno: *gracious to the singer: let thy*
 anyām tē asmān ní vapantu *missiles lay low another than us.*
 sēnāḥ.

yuvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgām ná bhīmām: cp. note on i. 154, 2 b; either a bull (vṛṣabhó ná bhīmāḥ vi. 22, 1) or a lion (simhó ná bhīmāḥ, iv. 16, 14) may be meant. mṛḷā: ipv. of mṛḍ; with dat., p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmād: abl. with anyā, p. 317, 3. sēnās: that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52: yās te sahasraṃ hetāyo 'nyām asmān ní vapantu tāḥ *may those thousand missiles of thine lay low another than us*.

१२ कुमारश्चित्पितरं वन्दमानं
प्रति नानाम रुद्रोपयन्तम् ।
भूरैर्दातारं सत्यंति गृणीषे
स्तुत्स्वं भेषजा रासिषे ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।
प्रति । नानाम् । रुद्र । उपयन्तम् ।
भूरैः । दातारम् । सत्पतिम् । गृणीषे ।
स्तुतः । त्वम् । भेषजा । रासि । अस्मि इति ॥

12 kumārās cit pitāraṃ vādamā-
nam

*A son bows towards his father
who approving approaches him, O*

prāti nānāma Rudra^aropayāntam. Rudra. I sing to the true lord,
bhūrer dātāraṃ sātpatimgrṇīṣe: the giver of much: praised thou
stutās tuām bheṣajā rāsi asmé. givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sāyaṇa (pratinato 'smi I have bowed down to) and several translators in treating nānāma as 1. s. pf., which in the RV. could only be nanāma (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grṇīṣe: an irr. form of the 1. s. A. of gr sing. asmé: dat., p. 104; 200 A 1.

१३ या वो भेषजा मरुतः शुचीनि
या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस
ता शं च योश्च रुद्रस्य वरिम ॥

या । वः । भेषजा । मरुतः । शुचीनि ।
या । शम्यन्तमा । वृषणः । या । मयःभु ।
यानि । मनुः । अवृणीत । पिता । नः ।
ता । शम् । च । योः । च । रुद्रस्य । वरिम ॥

13 yā vo bheṣajā, Marutaḥ, śúcīni,
yā śāntamā, vṛṣaṇo, yā mayo-
bhū,
yāni Mānūr avṛṇītā, pitā nas:
tā śām ca yōś ca Rudra^asya
vaśmi.

*Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose: these
and the healing and blessing of
Rudra I desire.*

F

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhū:** the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mānus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **āvṛṇītā:** 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vṛ choose.** **śām, yós:** these words are frequently used in combination, either as adverbs or substantives.

१४ परिं णो हेती रुद्रस्य वृज्याः परिं । नः । हेतिः । रुद्रस्य । वृज्याः ।
 परिं त्वेषस्य दुर्मतिर्मही गात । परिं । त्वेषस्य । दुःमतिः । मही । गात ।
 अवं स्थिरा मघवन्नस्तनुष्व अवं । स्थिरा । मघवत्तुभ्यः । तनुष्व ।
 मीढ्वस्तोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

14 pári ṇo hetí Rud^arásya vṛjyāḥ, *May the dart of Rudra pass us*
 pári tveśásya durmatír mahí *by, may the great ill will of the*
 gāt. *terrible one go by us: slacken thy*
 áva sthirá maghávadbhyas ta- *firm (weapons) for (our) liberal*
 nuṣva; *patrons; O bounteous one, be merci-*
 mīḍhvas, tokāya tánayāya mṛḷa. *ful to our children and descendants.*

vṛjyās: 3. s. root ao. prc. (p. 172 a) of **vṛj twist.** **gāt:** root ao. inj. of **gā go.** **maghávadbhyas:** the I. D. Ab. pl. of **maghāvan** are formed from the supplementary stem **maghāvanta** (91, 5). **áva tanuṣva sthirá:** *relax the taut*, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛḷa be merciful to** (p. 311 f). **mīḍhvas:** voc. of the old unreduplicated pf. pt. **mīḍhvāms**, cp. p. 66; 157 b (p. 182). **mṛḷa = mṛḷa**, p. 437, a 9.

१५ एवा बभो वृषम चेकितान् एव । बभो इति । वृषम । चेकितान् ।
 यथा देव न हृणीषे न हंसि । यथा । देव । न । हृणीषे । न । हंसि ।
 हवन्नुन्नो रुद्रेह वोधि हवन्नुत्त । नः । रुद्र । हृह । वोधि ।
 बृहद्वदेम विदथे सुवीराः ॥ बृहत् । वद्रेम । विदथे । सुवीराः ॥

15 evā, babhro vṛṣabha cekitāna,
yāthā, deva, nā hr̥ṇīśe nā hāmsi,
havanaśrūn no Rud^arehā bodhi.
brhād vadema vidāthe suvīrāh.

*So, O ruddy brown, fur-famed
bull, be listening here, O Rudra, to
our invocation, inasmuch as thou
art not wroth and slayest not, O
god. We would, with strong sons,
speak aloud at divine worship.*

éva: to be taken with **c**, since in the normal syntactical order it should follow **yáthā** in the sense which it here has (p. 241, 1) : when **yathā** meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. **cekitāna:** voc. int. pr. pt. of **cit** *note*; **Sāyana** explains it as *knowing all*, but the act. only has this sense (e. g. **cikivāms** *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 b). **hr̥ṇīś:** 2. s. **Ā.** pr. of 2. **hr̥** *be angry*. **hāmsi:** 2. s. pr. of **han**; Sandhi, 66 A 2. **bodhi:** 2. s. root ao. ipv. of **bhū** (p. 172, n. 1). **nas:** dat. to be taken with **bodhi**, lit. *be invocation-hearing for us* (not gen. dependent on **havana**, lit. *hearing the invocation of us*). **vadema:** see note on ii. 12, 15 d.

APĀM NĀPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet āsu-hēman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre : Triṣṭubh.

१ उपेमसृक्षि वाजयुर्वचसां	उप । ईम् । असृक्षि । वाजयुः । वचसाम् ।
चनो दधीत नाद्यो गिरौ मे ।	चनः । दधीत । नाद्यः । गिरः । मे ।
अपां नपादाशुहेमां कुवित्स	अपाम् । नपात् । आशुहेमां । कुवित् । सः ।
सुपेशसस्करति जोषिषि ॥	सुपेशसः । कर्ति । जोषिषत् । हि ॥

1 ūpem asṛkṣi vājayūr vacasyām : Desirous of gain I have sent
cāno dadhīta nādyo giro me. forth this eloquence (to him) : may
Apām nāpād āśuhēmā kuvit sā the son of streams gladly accept
supéśasas karati ? jóṣiṣad dhī. my songs. Will he, the Son of
Waters, of swift impulse, perchance
make (them) well-adorned? For
he will enjoy (them).

asṛkṣi: 1. s. \bar{A} . s. ao. of sṛj, which with ūpa may take two acc., so that nādyām might be supplied. On īm see 180 (p. 220). dadhīta: 3. s. pr. op. \bar{A} . of dhā, which with cānas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām nāpāt in c. āśuhēmā, though a Bv., is accented on the second member: see p. 455 ca. karati: 3. s. sb. root ao. of kr: unaccented because kuvit necessarily accents the verb only if it is in the same Pāda. supéśasas well-adorned = well-rewarded; cp. ii. 34, 6: dhīyam vājapeśasam a prayer adorned with gain; on the accent see p. 455 ca; on the Sandhi (-s k-) see 43, 2 a. jóṣiṣat: 3. s. sb. iṣ ao. of juṣ. hí explains why he is likely to accept them; it accents jóṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

२ इमं स्वस्मि हृद् आ सुतष्टं	इमम् । सु । अस्मि । हृद् । आ । सुतष्टम् ।
मन्त्रं वोचिम् कुविदस्य वेदतः ।	मन्त्रम् । वोचिम् । कुवित् । अस्य । वेदत् ।
अपां नपादसुर्यस्य मृहा	अपाम् । नपात् । असुर्यस्य । मृहा ।
विश्वान्यथो भुवना जजान ॥	विश्वानि । अर्यः । भुवना । जजान् ॥

2 imām sū asmai hṛdā ā sūtaṣ-
tām

māntram vocema: kuvid asya
védat?

Apām nāpād, asurīasya mahnā,
viśvāni aryó bhūvanā jajāna.

*We would verily utter from our
heart this well-fashioned hymn for
him. Perchance he will take note
of it. The Son of Waters, the lord,
by the greatness of divine dominion,
has created all beings.*

hṛdā ā: this expression occurs several times, e.g. iii. 39, 1: matir hṛdā ā vacyāmānā a prayer welling from the heart. sūtaṣtam well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. védat: 3. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsyā: see p. 451, 6.

३ समन्या चत्सुप चत्सुन्याः

सम् । अन्याः । यन्ति । उप । यन्ति ।

समानमूर्ध्वं नद्यः पृणन्ति ।

अन्याः ।

तमू शुचिं शुचयो दीदृवांसम्

समानम् । ऊर्वम् । नद्यः । पृणन्ति ।

अपां नपातं परि तस्थुरापः ॥

तम् । ऊं इति । शुचिम् । शुचयः । दीदि
वांसम् ।

अपाम् । नपातम् । परि । तस्थुः । आपः ॥

3 sām anyā yānti, ūpa yanti
anyāḥ:

*While some flow together, others
flow to (the sea): the streams fill
the common receptacle; him the
pure, the shining Son of Waters,
the pure waters stand around.*

samānām ūrvām nadīaḥ pr-
ṇanti.

tām ū śúcim śúcayo dīdivām-
sam

Apām nāpātam pāri tāsthur
āpaḥ.

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). ūrvām: = ocean. samānām: common, because all streams flow into it. nadyāḥ: cp. asuryāsyā in 2 c. prṇanti: from pr fill.

ū : u is often lengt'ened in the second syllable of a Pada before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (189, 9) and shortened radical vowel ; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमस्मेरा युवतयो युवानं
मर्मृज्यमानाः परि चन्वापः ।
स शुक्लेभिः शिक्लेभि रेवदस्मे
दीदायानिधो घृतनिर्णिगप्सु ॥

तम् । अस्मेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परि । चन्ति । आपः ।
सः । शुक्लेभिः । शिक्लेभिः । रेवत् । अस्मे
इति ।
दीदायं । अनिधः । घृतनिर्निक् । अप्सु ॥

4 tām āsmerā yuvatāyo yūvānam
marmṛjyāmānāḥ pāri yanti ā-
paḥ :

sá śukrēbhiḥ śīkvabhī revād
asmé
dīdāyānidhmóghṛtānirṇigapsú.

*Him, the youth, the young
maidens, the waters, not smiling,
making him bright surround : he
with clear flames shines bounti-
fully on us, without fuel in the
waters, having a garment of ghee.*

āsmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śīkvabhī* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhī* is separated in the Pada text, it is not so in *śukrēbhis* because *śūkre* is not a stem. *asmé* : dat. *Pragṛhya*, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (189, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 80, 4 : *yó anidhmó dīdayad apsú antár who shone without fuel in the waters*. *ghṛtānirṇik* : an epithet otherwise applied only to Agni and (once) to the sacrifice (*yajñā*) : note that the second member appears in the Pada text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs uncompounded.

५ अस्मै तिस्रो अव्यथाय नारीर्
देवाय देवीर्दिधिषन्ति ।
कृता इवोप हि प्रसूयै अप्सु
स पीयूषं धयति पूर्वसूनाम् ॥

अस्मै । तिस्रः । अव्यथाय । नारीः ।
देवाय । देवीः । दिधिषन्ति । अन्नम् ।
कृताऽइव । उप । हि । प्रसूयै । अप्सु ।
सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 *asmāi tisorō avyathāya nārīr*
devāya devīr didhiṣanti ānnaṃ :
kṛtā ivōpa hi prasarsrē apsū ;
sā pīyūṣam dhayati pūrvasū-
nām.

On him, the immovable god, three
divine women desire to bestow food :
for he has stretched forth as it were
to the breasts (?) in the waters : he
sucks the milk of them that first
bring forth.

tisorō devīḥ : the waters in the three worlds are probably meant ;
in iii. 56, 5 Agni is spoken of as having three mothers (*trimātā*), and
three maidens of the waters (*yoṣānās tisorō āpyāḥ*) are there men-
tioned : they wish to feed him, while he desires to drink their milk.
didhiṣanti : ds. of 1. *dhā bestow* : this is the usual form, while *dhitsa*
is rare. *kṛtās :* the meaning of this word, which occurs here only,
is quite uncertain. *pra-sarsrē :* 3. s. pr. int. of *sr.* *dhayati :*
3. s. pr. of 2. *dhā suck*. *pūrvasūnām :* i. e. *Apām napāt* is their
first offspring ; cp. x. 121, 7 : *āpo janāyantīr Agnīm the waters pro-*
ducing Agni.

६ अश्वस्यात्र जनिमास्य च स्वर्
द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूषं परो अप्रमृष्य
नारातयो वि नश्नानृतानि ॥

अश्वस्य । अत्र । जनिम । अस्य । च । स्वः ।
द्रुहः । रिषः । सप्तपृचः । पाहि । सूरीन् ।
आमासु । पूषं । परो । अप्रमृष्यम् ।
न । नारातयः । वि । नश्नन् । न । अनृत-
तानि ॥

6 *āśvasya ātra jānimāsyā ca svār.*
druhō riṣāḥ sampṛcaḥ pāhi
sūrīn.
āmāsu pūṣṣū parō apramṛṣyām
nārātayo vi naśan nānṛtāni.

The birth of this steed is here
and in heaven. Do thou protect
the patrons from falling in with
malice and injury. Him that is
not to be forgotten, far away in
unbaked citadels, hostilities shall
not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. áśvasya: Agni is often spoken of as a steed. átra: *here*, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as súar; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampñcas as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). āmāsu: *in the unbaked*, i.e. *natural* (cloud) *citadels*. pūrṣú: loc. pl. of pūr, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras *yonder, other*. naśat: inj. pr. of, 3. naś *reach*.

७ स्व आ दमे सुदुघा यस्व धेनुः
स्वधां पीपाय सुभ्वन्नमत्ति ।
सो अपां नपादूर्जयन्नप्स्वन्तर
वसुदेयाय विधति वि भाति ॥

स्वि । आ । दमे । सुदुघा । यस्व । धेनुः ।
स्वधाम् । पीपाय । सुभु । अन्नम् । अत्ति ।
सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
अन्तः ।

वसुदेयाय । विधति । वि । भाति ॥

7 svá ā dāme sudúghā yásya
dhenūḥ,
svadhām pīpāya, subhú ānnam
atti;
sò 'pām nāpād ūrjáyanṇ apśú
antár,
vasudéyāya vidhaté ví bhāti.

*He, in whose own house is a cow
yielding good milk, nourishes his
vital force, he eats the excellent
food; he, the Son of Waters, gather-
ing strength within the waters,
shines forth for the granting of
wealth to the advantage of the
worshipper.*

svá ā dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *sva-dhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi* *sucell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv āntār* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvāntaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudhéyāya* : dat. of purpose, *ibid.*, B 2. *ví bhāti* : here *Apām napāt* is thought of as the terrestrial *Agni* appearing on the sacrificial altar.

८ यो अप्सवा शुचिना दिव्येन	यः । अप्सु । आ । शुचिना । दिव्येन ।
ऋतावाजस्र उर्विया विभाति ।	ऋतवा । अजस्रः । उर्विया । विभाति ।
व्या इदुन्या सुवर्नान्यस्र	व्याः । इत् । अन्या । सुवर्नानि । अस्र ।
प्र जायन्ते वीरुधश्च प्रजामिः ॥	प्र । जायन्ते । वीरुधः । च । प्रजामिः ॥

8 yó apsu á śúcina dāiviena	<i>Who in the waters, with bright</i>
ṛtāvājasra urviyā vibhāti :	<i>divinity, holy, eternal, widely shines</i>
vayā id anyā bhūvanāni asya	<i>forth : as offshoots of him other</i>
prā jāyante vīrūdhaś ca prajā-	<i>beings and plants propagate them-</i>
bhiḥ.	<i>selves with progeny.</i>

śúcina dāivyena : = *divine brightness*. *ṛtāvā* : note that in the *Padapāṭha* the original short *a* is restored (cp. i. 160, 1). *vayās* : other beings are his offshoots because he produced them ; cp. 2 d : *viśvāni bhūvanā jāyāna*. *prajābhis* : cp. ii. 33, 1, *prā jāyemahi prajābhiḥ*.

९ अपां नपादा ह्यस्यादुपस्थं	अपास् । नपात् । आ । हि । अस्यात् । उप
जिह्वानामूर्ध्वो विद्युत् वसानः ।	स्थम् ।
तस्र ज्येष्ठं महिमानं वहन्तीर्	जिह्वानास् । ऊर्ध्वः । विद्युत् । वसानः ।
हिरण्यवर्णाः परि यन्ति यद्भीः ॥	तस्र । ज्येष्ठम् । महिमानम् । वहन्तीः ।
	हिरण्यवर्णाः । परि । यन्ति । यद्भीः ॥

9 Apām nāpād ā hi āsthād upā-
sthām
jihmānām, ūrdhvó vidyūtām
vásānaḥ.
tāsya jyēṣṭhām mahimānam
vāhantīr,
hiraṇyavarṇāḥ pári yanti yah-
viḥ.

*The Son of Waters has occupied
the lap of the prone (waters), (him-
self) upright, clothing himself in
lightning. Bearing his highest
greatness, golden-hued, the swift
streams flow around (him).*

The lightning Agni is again described in this stanza. jihmānām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmānām ūrdhvāḥ . . . upāsthe he grows in them, upright in the lap of the prone. tāsya mahimānam his greatness = him the great one. hiraṇyavarṇās: because he is clothed in lightning. pári yanti: cp. 3 a and 4 b. yahvís: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be great (Naighaṇṭuka, Sāyaṇa), or swift (Roth), or young (Geldner).

90 हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योर्नेर्निषवा
हिरण्यदा ददत्यन्नमस्यै ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।
अपाम् । नपात् । सः । इत् । ऊं इति ।
हिरण्यवर्णः ।
हिरण्ययात् । परि । योर्नेः । निःसद्य ।
हिरण्यदाः । ददति । अन्नम् । अस्यै ॥

10 hiraṇyarūpaḥ, śa hiraṇyasaṁ-
dṛg;
Apām nāpāt séd u hiraṇyavar-
ṇaḥ;
hiraṇyáyāt pári yóner niśádyā,
hiraṇyadā dadati ánnam asmai.

*He is of golden form, of golden
aspect; this Son of Waters is of
golden hue; to him (coming) from
a golden womb, after he has sat
down, the givers of gold give food.*

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. séd: 48 a. pári as a prp. here governs the abl. (176, 1 a). The golden source of Agni

may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35); but *hiranyāya yóni* may = *hiranyagarbhá* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyana wishes to supply *rājate* after *niśādyā* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśādyā* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśādyā* (cp. 164, 1). *hiranyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā the sacrificial fee* (x. 107, 2) it is said *hiranyadā amṛtatvām bhajante the givers of gold partake of immortality*. *dadati*: 3. pl. pr. act. of *dā give* (p. 125, f. n. 4). *ānnam*: the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा-
पीच्यं वर्धते नमुरपाम् ।
यमिन्धते युवतयः समित्या
हिरण्यवर्णं घृतमन्नमस्य ॥

तत्। अस्मि। अनीकम्। उत। चारु। नामं।
अपीच्यम्। वर्धते। नम्रः। अपाम्।
यम्। इन्धते। युवतयः। सम। इत्या।
हिरण्यवर्णम्। घृतम्। अन्नम्। अस्मि ॥

- 11 *tād asyāṇīkam utā cāru nāma* *That face of his and the dear*
apīcīam vardhate nāptur apām. *secret name of the Son of Waters*
yām indhāte yuvatāyaḥ sām *grow. Of him, whom, golden-*
itthā *coloured, the maidens kindle thus,*
hiranyavarṇam : ghṛtām ānnam *ghee is the food.*
asya.

āṇīkam: the flaming aspect of Agni seen at the sacrifice. *apīcīyam*: *secret*; cp. *gūhyam cāru nāma the dear secret name of Soma* (ix. 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). *yuvatāyas*: the waters (cp. 4 a). *sām*: the prp. after the vb. (p. 468, 20). *ghṛtām ānnam asya*: cp. *ghṛtānirṇik* in 4 d and *subhv ānnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अ॒स्यै ब॒हूना॑म॒व॒माय॑ स॒ख्ये । अ॒स्यै । ब॒हूना॑म । अ॒व॒माय॑ । स॒ख्ये ।
य॒ज्ञे वि॑धेम॒ नम॑सा ह॒विभिः॑ । य॒ज्ञे । वि॑धेम । नम॑सा । ह॒विःभिः॑ ।
सं सा॒नु मा॒र्ज्मि॑ दि॒धिषा॑मि वि॒लैर् । सम॑ सा॒नु । मा॒र्ज्मि॑ । दि॒धिषा॑मि । वि॒लैः ।
द॒धा॒न्य॒न्नैः परि॑ व॒न्द ऋ॒ग्भिः ॥ द॒धा॑मि । अ॒न्नैः । परि॑ । व॒न्दे । ऋ॒क्भिः ॥

12 *asmāi bahūnām avamāya sá-khye* . To him the nearest friend of many we offer worship with sacrifices, homage, oblations: I rub bright (his) back; I support (him) *yajñāir vidhema nāmasā havír-bhiḥ*: with shavings; I supply (him) *sām sānu mārjmi; didhiṣāmi bilmair*; with food; I extol (him) with *dádhāmi ánnaiḥ; pári vanda stanzas.* *rgbhīḥ*.

avamāya: lit. the lowest, that is, the nearest; *bahūnām* (accent, p. 458, 2a): of many (gods). In iv. 1, 5 Agni is invoked as *avamá* and *nédiṣṭha nearest*; and in AB. i. 1, 1 Agni is called the *lowest* (*avamá*) of the gods (while Viṣṇu is the *highest paramá*), because he is always with men as the terrestrial fire. *sām mārjmi*: cp. *marmrjyámānās* in 4 b; on the accent cp. i. 35, 9 c. The prp. *sām* may be supplied with the other two following verbs. *didhiṣāmi*: pr. ds. of *dhā put*; accented as first word of a new sentence. *bilmair*: with shavings, to make the newly kindled fire flame up. *ánnaiḥ*: with oblations. *dádhāmi*: pr. of *dhā put*.

१३ स इ॑ वृषा॑ञ्ज॒नय॑त्तासु॒ गर्भे॑ । सः । इ॑म् । वृषा॑ । अ॒ज॒नय॑त् । तासु॑ । गर्भे॑म् ।
स इ॑ शिशु॑र्धयति॒ तं रि॑हन्ति । सः । इ॑म् । शिशुः॑ । ध॒यति॑ । तम् । रि॑हन्ति ।
सो अ॒पां न॒पाद॑न॒भिस्त्रा॑तव॒र्णो॑ । सः । अ॒पाम् । न॒पात् । अ॒न॒भिस्त्रा॑तऽव॒र्णः ।
ऽन्य॑स्यै॒वेह॒ त॒न्वा वि॒वेष॑ ॥ अ॒न्यस्यै॑व । इ॒ह । त॒न्वा । वि॒वेष॑ ॥

13 sá im vṛṣājanayat tásu gár-
bham;

sá im śísur dhayati; tám rih-
anti;

sò 'pām nāpād ānabhimlāta-
varṇo

anyāsyevehá tanúā viveṣa.

*He, the bull, generated in them
that germ; he, as a child, sucks
them; they kiss him; he, the Son
of Waters, of unfaded colour,
works here with the body of
another.*

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gárbbham; him, that is, a son. tásu: in the waters, as his wives. im in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hīraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

१४ अस्मिन्पदे परमे तस्मिन्वांसम्

अध्वस्मभिर्विद्यहा दीद्विवांसम् ।

आपो नम्रे घृतमज्जं वहन्तीः

स्वयमत्कैः परि दीयन्ति यद्भीः ॥

अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।

अध्वस्मभिः । विद्यहा । दीद्विवांसम् ।

आपः । नम्रे । घृतम् । अज्जम् । वहन्तीः ।

स्वयम् । अत्कैः । परि । दीयन्ति । यद्भीः ॥

14 asmín padé paramé tasthivām-
sam,

adhvasmábhīr viśvāhā dīdivām-
sam,

āpo, náptre ghṛtām ānnaṁ vāh-
antī,

svayám átkaiḥ pári diyanti
yahvíḥ.

*Him stationed in this highest
place, shining for ever with un-
dimmed (rays), the Waters, bringing
ghee as food to (their) son, swift,
themselves fly around with their
robes.*

padé paramé: in the abode of the aerial waters. adhvasmábhīḥ: a substantive has to be supplied: flames or rays; cp. 4 c, śukrébhiḥ

śikvabhir didāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári dīyanti (*dī fly*); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमग्ने सुक्षितिं जनाया-
यांससु मघवद्व्यः सुवृत्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा
बृहद्वदेम विदधे सुवीराः ॥

अयांसम् । अग्ने । सुक्षितिम् । जनाय ।
अयांसम् । जं इति । मघवत्सभ्यः । सु
वृत्तिम् ।
विश्वम् । तत् । मद्रम् । यत् । अवन्ति ।
देवाः ।

बृहत् । वदेम । विदधे । सुवीराः ॥

15 áyāmsam, Agne, suksitim já-
nāya ;
áyāmsam u maghavadbhyaḥ su-
vṛktim :
viśvam tād bhadram yád ávanti
devāḥ.
bṛhád vadema vidáthe suvīrāḥ.

*I have bestowed, O Agni, safe
dwelling on the people ; I have also
bestowed a song of praise on the
patrons : auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at divine
worship.*

áyāmsam : 1. s. s ao. of yam. Agne : the sacrificial Agni is here addressed. jánāya : on (our) people, by means of this hymn. suvṛk-tim : a hymn that will produce the fulfilment of their wishes. bhadram : if a hymn finds favour with the gods, it will produce blessings. vadema : the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23 ; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Aditya who marshals, *yātayati*, the people, and the epithet *yātayāj-jana* *arraying men together* appears to be peculiarly his. Savitṛ (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो जना॑न्यातयति ब्रुवा॒णो	मि॒त्रः । जना॑न् । या॒त॒य॒ति॒ । ब्रुवा॒णः ।
मि॒त्रो दा॑धार पृथि॒वीसु॒त द्याम् ।	मि॒त्रः । दा॑धा॒र । पृथि॒वीम् । सु॒त । द्याम् ।
मि॒त्रः छ॒ष्टीर॑निमिषा॒मि च॑ष्टे	मि॒त्रः । छ॒ष्टीः । अ॒नि॒मि॒षा । अ॒मि । च॑ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॒तव॑ज्जु॒होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॒त॒व॒ज॒त् । जु॒हो॒त् ॥

- 1 Mitró jánān yātayati bruvāṇó; *Mitra speaking stirs men; Mitra*
 Mitró dādhāra pṛthivīm utá *supports earth and heaven; Mitra*
 dyām; *regards the people with unwinking*
 Mitráḥ kṣṣṭír ánimīṣābhī caṣṭe: *eye: to Mitra offer the oblation*
 Mitráya havyām ghṛtāvaj ju- *with ghee.*
 hota.

yātayati: *stirs* to activity. *bruvāṇás*: by calling, that is, arousing them; cp. what is said of Savitṛ: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 38, 2). Sayana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitró bruvānáḥ. This Pāda occurs slightly modified in vii. 36, 2 as jānam ca Mitró yatati bruvānáḥ. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ánimiṣā: inst. of á-nimiṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

२ प्र स मित्रं मर्ते अस्तु प्रयस्वान्	प्र । सः । मित्रं । मर्तेः । अस्तु । प्रयस्वान् ।
यस्त आदित्यं शिञ्चति व्रतेन ।	यः । ते । आदित्यं । शिञ्चति । व्रतेन ।
न हन्यते न जीयते त्वोतो	न । हन्यते । न । जीयते । त्वाऽऽतः ।
नेनमंहो अस्रोत्यन्तितो न दूरात् ॥	न । एनम् । अंहः । अस्रोति । अन्तितः ।
	न । दूरात् ॥

2 prá sá, Mitra, mártō astu prá- yasvān, yás ta, Āditya, śikṣati vraténa. ná hanyate, ná jīyate tuóto: náinam ámho 'śnoty ántito ná dūrát.	Let that mortal offering obla- tions, O Mitra, be pre-eminent who pays obeisance to thee, O Āditya, according to (thy) ordinance. He who is aided by thee is not slain nor vanquished: trouble reaches him neither from near nor from far.
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tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvá-útas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

३ अनमीवास इळ्या मदन्तो
मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्व व्रतमुपचिन्तौ
वयं मिचस्व सुमतौ स्थांम ॥

अनमीवासः । इळ्या । मदन्तः ।
मितऽज्ञवः । वरिमन् । आ । पृथिव्याः ।
आदित्यस्व । व्रतम् । उपऽचिन्तः ।
वयम् । मिचस्व । सुऽमतौ । स्थांम् ॥

3 anamivāsa ilayā mādanto,
mitājñavo vārimann ā pr̥thi-
vyāḥ,

Ādityasya vratām upakṣiyānto, *Free from disease, delighting in
the sacred food, firm-kneed on the
expanse of earth, abiding by the
ordinance of the Āditya, may we
vayām Mitrāsya sumatāu siāma. remain in the good will of Mitra.*

vāriman : loc. (90, 2) with ā ; note that vāriman is n., varimán,
m. (p. 453, 9 c). Ādityasya : that is, of Mitra.

४ अयं मिचो नमस्वः सुशेवो
राजा सुचचो अजनिष्ट वेधाः ।
तस्व वयं सुमतौ यज्ञियस्वा-
पि मद्दे सौमनसे स्थांम ॥

अयम् । मिचः । नमस्वः । सुऽशेवः ।
राजा । सुऽचचः । अजनिष्ट । वेधाः ।
तस्व । वयम् । सुऽमतौ । यज्ञियस्व ।
अपि । मद्दे । सौमनसे । स्थांम् ॥

4 ayām Mitró namasiṣṭh suśévo,
rājā suksatró ajaniṣṭa vedhāḥ :
tāsya vayām sumatāu yajñi-
yasya,
āpi bhadre saumanasé siāma.

*This Mitra, adorable, most propi-
tious, a king wielding fair sway,
has been born as a disposer : may
we remain in the goodwill of him
the holy, in his auspicious good
graces.*

ajaniṣṭa : 3. s. Ā. iṣ ao. of jan. vedhās : that is, as a wise moral
ruler ; on the dec. see 83, 2a. āpi : to be taken as a verbal prp.
with as be.

५ महाँ आदित्यो नमसोपसद्यो
यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्थतमाय जुष्टम्
अग्नौ मिचाय हविरा जुहोत ॥

महान् । आदित्यः । नमसा । उपऽसद्यः ।
यातयतऽजनः । गृणते । सुऽशेवः ।
तस्मै । एतत् । पन्थऽतमाय । जुष्टम् ।
अग्नौ । मिचाय । हविः । आ । जुहोतः ॥

here is equivalent to a pr.; p. 342 a. In c babhūva must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: - - - instead of - - -; cp. p. 438, 8 a.

८ मि॒त्राय॑ प॒ञ्च ये॒मिरे॒	मि॒त्राय॑ । प॒ञ्च । ये॒मिरे॒ ।
ज॒नां अ॒भिष्टि॑श्वसे ।	ज॒नाः । अ॒भिष्टि॑श्वसे ।
स दे॒वान्वि॒श्वान्वि॒भर्ति॑ ॥	सः । दे॒वान् । वि॒श्वान् । वि॒भर्ति॑ ॥

8 Mitráya páñca yemire

To Mitra, strong to help, the five peoples submit: he supports all the gods.

jánā abhiṣṭiśavase:

sá devān víśvān bibharti.

páñca jánāḥ: the five peoples, here = all mankind. yemire: 3. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhr̥. víśvān: this is the regular word for all in the RV.: its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

९ मि॒त्रो दे॒वेष्व॒युषु॑	मि॒त्रः । दे॒वेषु॑ । आ॒युषु॑ ।
ज॒नाय॑ वृ॒क्तव॑र्हिषे ।	ज॒नाय॑ । वृ॒क्तव॑र्हिषे ।
इ॒ष इ॒ष्टव्र॑ता अ॒कः ॥	इ॒षः । इ॒ष्टव्र॑ताः । अ॒क॒रित्य॑कः ॥

9 Mitró, devéṣu āyúṣu,

Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.

jánāya vṛktábarhiṣe

iṣa iṣṭávratā akaḥ.

iṣṭá-vratās: a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BRĤASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmaṇas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers; and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rigvedic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Brhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī.

१ यस्तस्तम्ब सहसा वि ज्मो अन्तान्	यः । तस्तम्ब । सहसा । वि । ज्मः । अन्तान् ।
बृहस्पतिस्त्रिषधस्यो रवेण ।	बृहस्पतिः । त्रिषधस्यः । रवेण ।
तं प्रतास ऋषयो दीध्यानाः	तम् । प्रतासः । ऋषयः । दीध्यानाः ।
पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥	पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmo
ántān

Bṛhaspátis triṣadhassthó ráveṇa,
tām prasnāsa ṛṣayo dídhīānāḥ
puró viprā dadhire mandráji-
hvam.

Brhaspati who occupying three
seats with roar has propped asunder
with might the ends of the earth,
him, the charming-tongued, the
ancient seers, the wise, pondering,
placed at their head.

vī tastāmbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. *jmās*: gen. of *jmā* (97, 2). Pronounce *jmō antān* (p. 437 a 4). Cosmic actions like that expressed in a are ascribed to various deities. *Bṛhaspātis*: note that this cd. is not analysed in the Pada text, while its doublet *Brāhmaṇas pāti* is treated as two separate words. *triṣadhastās*: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: *purōhitam Agnim nāras triṣadhasthé sām idhire men have kindled Agni as their domestic priest in his triple seat*; on the accent see p. 455, 10 c a. *rāveṇa*: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. *puró dadhire*: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

२ धुनेतयः सुप्रकेतं मदन्तो
बृहस्यति अभि ये नस्तस्ये ।
पृषन्तं हृप्रमदब्धमूर्वं
बृहस्यति रक्षतादस्य योनिम् ॥

धुनइतयः । सुऽप्रकेतम् । मदन्तः ।
बृहस्यति । अभि । ये । नः । तत्स्ये ।
पृषन्तम् । हृप्रम् । अदब्धम् । ऊर्वम् ।
बृहस्यति । रक्षतात् । अस्य । योनिम् ॥

2 dhunétayaḥ supraketaṁ mād-
anto
Bṛhaspate, abhi yé nas tatasré
pṛśantaṁ sṛprám ádabdhām
ūrvām;
Bṛhaspate, rākṣatād asya yó-
nim.

Who with resounding gait, re-
joicing, O Bṛhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd: O Bṛhas-
pati, protect its dwelling.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. *māđantas*: being exhilarated with Soma. *tatasré*: 3. pl. pf. *Ā.* of *tams shake*. *pṛśan- tam*: perhaps in allusion to the dappled cows contained in it. *supraketaṁ*: *easy to recognise*, i.e. by their lowing, cp. i. 62, 3,

Brhaspati found the cows; the herocs roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich: see p. 443 a. rāk-ṣatāt: 2. s. ipv. of rakṣ: on the accent see p. 467 A c.

3 बृहस्पति॒ या पर॒मा परा॒वद् बृहस्पति॒ । या । पर॒मा । परा॒वत् ।
 अत॒ आ तं ऋत॒स्युशो॒ नि षेदुः । अतः । आ । ते । ऋत॒स्युशः । नि । सेदुः ।
 तुभ्य॑ खा॒ता अव॒ता अद्रि॑दुग्धा॒ तुभ्यम् । खा॒ताः । अव॒ताः । अद्रि॑दुग्धाः ।
 मध्वः॑ श्रोत॒न्यमिती॑ विर॒प्शम् ॥ मध्वः । श्रो॒तन्ति॒ । अ॒मितः । वि॒रप्शम् ॥

3 Bṛhaspate, yā paramā parāvād, O Brhaspati, that which is the
 āta ā ta ṛtaspsāo nī ṣeduh. farthest distance, from thence (com-
 tūbhyam khātā avatā ādridug- ing) those that cherish the rite
 dhā have seated themselves for thee.
 mādhwah ścotanti abhīto virap- For thee springs that have been
 śām. dug, pressed out with stones, drip
 superabundance of mead on all
 sides.

āta ā nī ṣedur: cp. ii. 35, 10 c. ṛtaspsās: perhaps the gods;
 or the ancient seers mentioned in 1 c and perhaps in 2: they have
 come from the farthest distance and have seated themselves at the
 Soma libation offered to thee. khātās... ādridugdhās: two figures
 alluding to the streams of Soma, which flows in channels and is
 pounded with stones. mādhwah: on this form of the gen. see
 p. 81, f. n. 12.

४ बृहस्पतिः॑ प्रथ॒मं जाय॑मानो॒ बृहस्पतिः॑ । प्रथ॒मम् । जाय॑मानः ।
 महो॑ ज्योतिषः॒ पर॒मे बी॒मन् । महः॑ । ज्योतिषः॒ । पर॒मे । वि॒श्वी॒मन् ।
 स॒प्त॒स्रश्नु॒विजा॒तो रवे॑ण॒ स॒प्त॒स्रश्नुः॑ । तुवि॑जा॒तः । रवे॑ण ।
 वि स॒प्त॒रश्मि॒रध॒मत्तमा॑सि ॥ वि । स॒प्त॒रश्मिः॑ । अ॒ध॒मत् । तमा॑सि ॥

4 Bṛhaspātiḥ prathamam jāya- Brhaspati when first being born
 māno from the great light in the highest

mahó jyótiṣaḥ, paramé víoman, *heaven, seven-mouthed, high-born,*
 saptáāsyas tuvijātó ráveṇa *with his roar, seven-rayed, blew*
 ví saptáraśmir adhamat tám- *asunder the darkness.*

āṃsi.

mahás : abl. of máh, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant ; cp. ii. 35, 10 c. saptáāsyas in iv. 51, 4 is an epithet of Āṅgira (in iv. 40, 1 Bṛhaspati is Āṅgirasá) ; it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa : cp. 1 b and 5 b. ví adhamat : ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुभा स ऋक्कता गृणेन

सः । सुष्टुभा । सः । ऋक्कता । गृणेन ।

वलं हरोज फलिगं रवेण ।

वलम् । हरोज । फलिगम् । रवेण ।

बृहस्पतिरुस्रिया हव्यसूदः

बृहस्पतिः । उस्रियाः । हव्यसूदः ।

कनिक्रददावशतीरुदाजत् ॥

कनिक्रदत् । वावशतीः । उत् । आजत् ॥

5 sá suṣṭúbhā, sá ṛkvatā gaṇéna
 valám ruropa phaligám ráveṇa :
 Bṛhaspátir usriyā havyasúdaḥ
 kánikradad vávaśatīr úd ājat.

*He with the well-praising, jubilant
 throng burst open with roar the
 enclosing cave: Bṛhaspati bellowing
 drove out the lowing ruddy kine
 that sweeten the oblation.*

gaṇéna : the Āṅgirasas, who in i. 62, 3 are associated with Indra and Bṛhaspati in the finding of the cows : Bṛhaspátir bhinád ádrim, vidád gāḥ : sām usriyābhir vávaśanta náraḥ *Bṛhaspati cleft the mountain, he found the cows ; the heroes (= the Āṅgirasas) roared with the ruddy kine.* phaligám : the exact meaning of this word does not clearly appear from its four occurrences ; but it must have a sense closely allied to *receptacle* : e.g. viii. 32, 25, yá udnáh phaligám bhinán, nyák sindhūmr avásrjat *who (Indra) cleft the receptacle of water (and) discharged the streams downwards* ; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala ; and in the Naighaṇṭuka it is given as a synonym of *megha cloud*. ráveṇa : with reference both to Bṛhaspati and the kine (cp. 5 d). havya-súdas : that is, with milk. kánikradat : intv. pr. pt. of krand ; cp. 173, 3 ; 174 b. vávaśatīś : intv. pr. pt. of vās (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒ष्णे
य॒ज्ञैर्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ ।
वृ॒ह॒स्य॒ते सु॒प्र॒जा वी॒र॒व॒न्तो
व॒यं स्था॑म॒ पत॑यो र॒यी॒णाम् ॥

ए॒व । पि॒त्रे । वि॒श्वदे॒वाय॒ । वृ॒ष्णे ।
य॒ज्ञैः । वि॒धेम॒ । नम॑सा । ह॒विः॒भिः ।
वृ॒ह॒स्य॒ते । सु॒प्र॒जाः । वी॒र॒व॒न्तः ।
व॒यम् । स्था॑म॒ । पत॑यः । र॒यी॒णाम् ॥

6 evā pitré viśvādevāya vṛṣṇe
yajñāir vidhema, nāmasā, havir-
bhiḥ.

Bṛhaspate, suprajā vīravanto
vayāṁ siāma pātayo rayīṇām.

Then to the father that belongs
to all the gods, the bull, we would
offer worship with sacrifices, obei-
sance, and oblations. O Bṛhaspati,
with good offspring and heroes we
would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the pcl. here is: *such being the case* (cp. 180). pitré: Bṛhaspati. The term is applied to Agni, Indra, and other gods. vīravantas: that is, possessing warrior sons, cp. i. 1, 3 c. vayāṁ: this line occurs several times as the final Pada of a hymn; cp. viii. 48, 13.

७ स इ॒द्रा॒जा॒ प्र॒ति॒ज॒न्या॒नि वि॒श्व॒
शु॒भ्र॒ेण॑ त॒स्याव॑भि वी॒र्ये॑ण ।
वृ॒ह॒स्य॒तिं यः॑ सु॒भृ॒तं वि॒भर्ति॑
व॒ल्गू॒यति॑ व॒न्दते॑ पू॒र्वभा॑जम् ॥

सः । इ॒त् । रा॒जा । प्र॒ति॒ज॒न्या॒नि । वि॒श्व॒ ।
शु॒भ्र॒ेण॑ । त॒स्यौ॑ । अ॒भि । वी॒र्ये॑ण ।
वृ॒ह॒स्य॒तिम् । यः॑ । सु॒भृ॒तम् । वि॒भर्ति॑ ।
व॒ल्गू॒यति॑ । व॒न्दते॑ । पू॒र्वभा॑जम् ॥

7 sā id rājā prátijanyāni viśvā
śūṣmeṇa tasthāv abhī vīriṇa,
Bṛhaspātim yāḥ sūbhṛtaṁ bi-
bhārti,
valgūyāti, vāndate pūrvabhā-
jam.

That king with his impulse and
his heroism overcomes all hostile
forces, who keeps Bṛhaspati well-
nourished, honours him, and praises
him as receiving the first (portion
of the offering).

abhī: the prp., as often, here follows the vb. sūbhṛtaṁ bibhārti: lit. *cherishes him as well-cherished* (predicative). All three verbs depend on yās, though the last two, as beginning a Pada and a sentence, would even otherwise be accented. valgūyāti: note that this denominative is treated as a cd. in the Pada text (cp. 175 A 1). pūrvabhājam: predicative.

८ स इत्थेति सुधित ओकसि स्वे सः । इत् । चेति । सुधितः । ओकसि । स्वे ।
 तस्मा इत्तां पिन्वते विश्वदानीम् । तस्मै । इत्तां । पिन्वते । विश्वदानीम् ।
 तस्मै विशः स्वयमेवा नमन्ते तस्मै । विशः । स्वयम् । एव । नमन्ते ।
 यस्मिन्ब्रह्मा राजनि पूर्वं एति ॥ यस्मिन् । ब्रह्मा । राजनि । पूर्वः । एति ॥

8 sá it kṣeti súdhita ókasi své, *That king dwells well-established*
 tásmā ilā pinvate víśvadānīm; *in his own abode, to him the conse-*
 tásmāi víśaḥ svayám evā nam- *crated food always yields abun-*
 ante, *dance; to him his subjects bow down*
 yásmin brahmá rájani púrva éti. *of their own accord, with whom the*
priest has precedence.

kṣeti: from 1. kṣi possess or dwell. sú-dhita: this form of the pp. of dhā is still preserved as the last member of ods. (otherwise hitá); the word is explained as su-hita in the AB. ókasi své: cp. své dáme in i. 1, 8c. ilā: explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmi) by Sāyana. yásmin rájani: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7a it accompanies the corr. (sá id rájā). púrva éti: with reference to this line the AB. viii. 26, 9 remarks, purohitam evaitad āha *thus one calls him a Purohita*; cp. also AB. viii. 1, 5: brahma khalu vai kṣatrāt pūrvam *the Brahmana certainly precedes the Kṣatriya*.

९ अप्रतीतो जयति सं धनानि अप्रतिइतः । जयति । सम् । धनानि ।
 प्रतिजन्यान्युत या सजन्या । प्रतिजन्यानि । उत । या । सजन्या ।
 अवस्ववे यो वरिवः कृणोति अवस्ववे । यः । वरिवः । कृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

9 ápratīto jayati sām dhánāni *Unresisted he wins wealth both*
 prátijanyāni utá yá sájanāyā. *belonging to his adversaries and*
 avasyáve yó várivaḥ kṛṇóti *to his own people. The king who*
 brahmāṇe rájā, tám avanti de- *for the priest desiring (his) help*
 vāḥ. *procures prosperity, him the gods*
help.

After the statement in 7 that the king who honours Bṛhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Bṛhaspati, also prospers.

jayati sám: prp. after the vb. (p. 285 f). dhánāni: he wins wealth both abroad and at home. avasyāve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

- १० इन्द्रश्च सोमं पिबतं बृहस्पति
 ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।
 आ वां विश्वत्विन्दवः स्वामुवो
 ऽस्मे रुचिं सर्ववीरं नि यच्छतम् ॥
- इन्द्रः । च । सोमम् । पिबतम् । बृहस्पति ।
 अस्मिन् । यज्ञे । मन्दसाना । वृषण्वसू इति
 वृषण्वसू ।
 आ । वाम् । विश्वन्तु । इन्दवः । सुऽआमुवः ।
 अस्मे इति । रुचिम् । सर्वऽवीरम् । नि ।
 यच्छतम् ॥

- 10 *Índraś ca sōmaṃ pibatam,*
Bṛhaspate,
asmin yajñé mandasānā, vṛṣaṇ-
vasū :
ā vām viśantu indavaḥ suā-
bhūvo ;
asmé rayim sārvaṇīram ní yach-
atam.
- O Indra and Bṛhaspati, drink*
the Soma, rejoicing at this sacrifice,
O ye of mighty wealth; let the
invigorating drops enter you two;
bestow on us riches accompanied
altogether with sons.

Índraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a). *pibatam*: 2. du. ipv. of *pā drink*. *mandasānā*: ao. pt. of *mand* = *mad*. *vṛṣaṇ-vasū*: here *vṛṣaṇ* = *mighty, great*; Sāyaṇa explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be *varṣāṇ-vasu* (189 A 2; cp. p. 455 b). Note that in the Pada text the cd. is first marked as *Pragṛhya* with *iti* and then analysed; also that in the analysis the first member here appears not in its pause form *vṛṣaṇ* (65) but in its *Sandhi* form with *ṇ* as not final. *rayim sārvaṇīram*: that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c). *yachatam*: 2. ipv. pr. of *yam*. Here we have the intrusion of

a Jagatī stanza in a Trisṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

- ११ वृहस्पत इन्द्र वर्धतं नः । वृहस्पति । इन्द्र । वर्धतम् । नः ।
 सचा सा वां सुमतिर्भूत्वस्मे । सचा । सा । वाम् । सुऽमतिः । भूतु । अस्मे
 अविष्टं धियो जिगृतं पुरंधीर् इति ।
 जजस्तमयो वृषामरांतीः ॥ अविष्टम् । धियः । जिगृतम् । पुरंमऽधीः ।
 जजस्तम् । अर्यः । वृषाम् । अरांतीः ॥

- 11 Br̥haspata, Ind^ara, vārdhatam O Br̥haspati and Indra, cause
 nah; us to prosper; let that benevolence
 sácā sá vām sumatir bhūtu of yours be with us. Favour (our)
 asmé. prayers; arouse rewards; weaken
 aviṣṭám dhīyo; jigṛtám púram- the hostilities of foe and rivals.
 dhīr;
 jajastám aryó vanúṣām árātīḥ.

Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭám: 2. s. du. ipv. of the iṣ ao. of av *favour* (145, 5). jigṛtám: 2. du. red. ao. of gr *waken*; accented because beginning a new sentence (p. 467 b). dhīyas . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (púram an acc.; cp. the Pada-pāṭha). púramdhīs here is also opposed to árātīs (lit. *lack of liberality*) in d. jajastám: 2. du. ipv. pf. of jas. aryás: gen. of ari (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanúṣām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīḥ *hostilities of the foe* (vi. 16, 27);

aghāny aryó, vanúṣām árātayaḥ *evil deeds of the foe, hostilities of rivals* (vii. 83, 5); abhītim aryó, vanúṣām śávāmsi *the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢÁS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (uṣāśa-nákta and náktosāśa). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghónī*).

The name of Uṣas is derived from the root *vas*, to shine, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Tristubh.

१ इ॒दमु॒ त्वत्पु॒रु॒तमं॑ पु॒रस्ता॒ज्	इ॒दम् । ऊं॒ इति॑ । त्वत् । पु॒रु॒तमम् । पु॒र-
ज्योति॑स्सम॒सो व॒युना॑वद॒स्थात् ।	स्तात् ।
नूनं॑ दि॒वो दु॒हितरो॑ वि॒भा॒तीर्	ज्योतिः॑ । तम॑सः । व॒युन॑वत् । अ॒स्थात् ।
गा॒तुं कृ॒णव॑न्नु॒षसो॑ जना॒य ॥	नूनम् । दि॒वः । दु॒हितरः॑ । वि॒भा॒तीः ।
	गा॒तुम् । कृ॒णव॑न् । उ॒षसः॑ । जना॒य ॥

1 idám u tyát purutámam purás- tāj	<i>This familiar, most frequent light</i>
jyótis támaso vayúnāvad asthāt.	<i>in the east, with clearness has stood</i>
nūnám divó duhitáro vibhātīr	<i>(forth) from the darkness. Now</i>
gātúm kṛṇavann Uṣáso jánāya.	<i>may the Dawns, the daughters of</i>
	<i>the sky, shining afar, make a path</i>
	<i>for man.</i>

tyád: see p. 297, 5. purutámam: because appearing every morning; hence Uṣásas *the Dawns* in d. támasas: abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātúm in d. nūnám: note that in the RV. this word always means *now*. divó duhitáras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātúm: cp. vi. 64, 1: 'she makes all fair paths easy to traverse'. kṛṇavan: 3. pl. sb.; explained by Sāyaṇa as 3. pl. ipf. ind., *akurvan*.

२ अस्थुर चित्रा उषसः पुरस्तात्
मिता इव स्वरवोऽध्वरेषु ।

यू व्रजस्य तमसो द्वारो-
च्छन्तीरवच्छुचयः पावकाः ॥

अस्थुः । ऊं इति । चित्राः । उषसः । पुर-
स्तात् ।

मिताः इव । स्वरवः । अध्वरेषु ।
वि । ऊं इति । व्रजस्य । तमसः । द्वारां ।
उच्छन्तीः । अवन्न । शुचयः । पावकाः ॥

2 ásthur u citrá Uṣásah purástān,
mitā iva sváravō adhvaréṣu.
ví ū vrajáśya támaso duārā
uchántīr avrañ chúcayah pa-
vākāḥ.

*The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.*

Uṣásas : that is, each of the preceding Dawns and the present one.
mitās : pp. of mi *fix*. sváravas : that is, shining with ointment ;
cp. i. 92, 5 : svárūṃ ná péso vidátheṣu áñjañ, citráṃ divó
duhitā bhānūm ásret the daughter of heaven has spread her brilliant
beam, like one who at divine worship anoints the post, the ornament
(of the sacrifice). Note that u in c is lengthened though followed by
two consonants (p. 437 a 3). vrajáśya : a simile with iva omitted ;
cp. i. 92, 4 ; gāvo ná vrajām ví Uṣā āvar támaḥ Dawn has unclosed
the darkness as the cows their stall. dvārā : the two folds of the door,
the dual of dvār often being used thus. ví : to be taken with
avran, 3. pl. root ao. of vṛ cover. uchántīs : pr. pt. of l. vas shine.
śúcāyah pāvakāḥ : these two adjectives very often appear in juxta-
position. On the pronunciation of pāvakā see p. 437 a.

३ उच्छन्तीरव चितयन्त भोजान्
राधोदेयायोषसी मघोनीः ।
अचित्रे अन्नः पणयः ससन्त्व-
बुध्यमानास्तमसो विमथे ॥

उच्छन्तीः । अव । चितयन्त । भोजान् ।
राधः इदेयाय । उषसः । मघोनीः ।
अचित्रे । अन्नरिति । पणयः । ससन्तु ।
अबुध्यमानाः । तमसः । विमथे ॥

3 uchántīr adyā citayanta bhojān
rādhodéyāya Uṣāso maghónīḥ.

*Shining to-day may the bounteous
Dawns stimulate the liberal to the*

acitrē antāḥ paṇāyaḥ sasantu, *giving of wealth. In obscurity let*
 ābudhyamānās tāmaso vīma- *the niggards sleep, unawakening in*
 dhye. *the midst of darkness.*

citayanta : 3. pl. Ā. inj. ; explained by Sāyaṇa as an indicative :
 prajāñāpayanti *they instruct.*

४ कुवित्स देवीः स॒नयो॒ नवो॑ वा॒ कुवित् । सः । दे॒वीः । स॒नयः॑ । नवः॑ । वा॒ ।
 यामो॑ वभूयादुषसो वो अ॒द्य । यामः॑ । वभूयात् । उष॒सः । वः । अ॒द्य ।
 येना॒ नव॑ग्वे अङ्गिरे॒ दश॑ग्वे येन॑ । नव॑ऽग्वे । अङ्गिरे॒ । दश॑ऽग्वे ।
 सप्त॑स्यै रेवती रेवदूष ॥ सप्त॑ऽस्यै । रेवतीः॑ । रेवत् । ऊष ॥

4 kuvít sá, devīḥ, sanāyo návo vā *Should this be an old course or*
 yāmo babbhūyād, Uṣaso, vō *a new for you to-day, O divine*
 adyá : *Dawns : (is it that) by which ye*
 yēnā Nāvagve, Āṅgire, Dásagve *have shone wealth, ye wealthy ones,*
 sáptāśye, revatī, revád ūśá ? *upon Navagva, Āṅgira, and Da-*
 śagva *the seven-mouthed?*

babbhūyāt : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Āṅgiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptāśye is uncertain ; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Āṅgiras, Daśagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas *shine.*

५ यूयं हि दे॒वीर्ऋत॑युग्मि॒रश्चैः॑ यूयम् । हि । दे॒वीः । ऋ॒त॒युग्मि॑ऽभिः । अ॒श्चैः॑ ।
 परि॒प्रया॑थ भुव॒नानि॑ स॒द्यः । परि॑ऽप्रया॑थ । भुव॒नानि॑ । स॒द्यः ।
 प्र॒बो॒धय॑न्ती॒रुष॑सः स॒सन्तं॑ प्र॑ऽबो॒धय॑न्तीः । उष॒सः । स॒सन्त॑म् ।
 द्वि॒पाच॑तु॒प्याच॑रथा॒य जी॒वम् ॥ द्वि॑ऽपात् । चतुः॑ऽपात् । च॒रथा॑य । जी॒वम् ॥

5 yūyām hí, devīr, ṛtayúgbhir
 áśvaiḥ
 pariprayāthá bhúvanāni sa-
 dyáḥ,
 prabodháyantīr, Uṣasaḥ, sasān-
 tam,
 dvipāc cātuspāc caráthāya jī-
 vām.

*For you, O goddesses, with your
 steeds yoked in due time, proceed
 around the worlds in one day,
 awakening, O Dawns, him who
 sleeps, the two-footed and the four-
 footed living world, to motion.*

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantī: cp. i. 92, 9, víśvaṃ jívāṃ carāse bodháyantī *wakening every living soul to move*. cātuspād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jívām are all neuter.

६ क्व खिदासां कतमा पुराणी
 यया विधानां विदधुर्बभूषाम् ।
 शुभं यच्छुभ्रा उषसश्चरन्ति
 न वि ज्ञायन्ते सदृशीरजुर्याः ॥
 क्व । खि॒त् । आ॒सा॒म् । क॒त॒मा । पु॒रा॒णी ।
 यया॑ । वि॒ऽधा॒नां । वि॒ऽदुः । ब॒भू॒षाम् ।
 शु॒भम् । यत् । शु॒भ्राः । उ॒षसः॑ । च॒रन्ति॑ ।
 न । वि । ज्ञा॒यन्ते॑ । स॒दृशीः॑ । अ॒जुर्याः॑ ॥

6 kúa svíd āsām katamā purāṇī
 yáyā vidhánā vidadhúr ṛbhū-
 nām?
 śúbham yác chubhrá Uṣasaś
 cáranti,
 ná ví jñāyante sadṛśīr ajuryāḥ.

*Where, pray, and which ancient
 one of them (was it) at which they
 (the gods) imposed the tasks of the
 Ṛbhus? When the beaming dawns
 proceed on their shining course, they
 are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhúr: *they*, the gods, *enjoined*: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékaṃ camasām catúraḥ kṛnotana, tád vo devá abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhánā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, púnaḥ-punar jāyamānā purāṇī samānām vārṇam abhí śumbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

७ ता घा ता भद्रा उषसः पुरासुर ताः । घ । ताः । भद्राः । उषसः । पुरा ।
 अभिष्टिबुम्ना ऋतजातसत्याः । आसुः ।
 यासीजानः शशमान उक्थैः अभिष्टिबुम्नाः । ऋतजातसत्याः ।
 सुवच्छंसद्रविणं सब आप ॥ यासु । ईजानः । शशमानः । उक्थैः ।
 सुवन् । शंसन् । द्रविणम् । सबः । आप ॥

7 tā ghā tā bhadrá Uṣásah pu- *Those indeed, those Dawns have*
 rāsar, *formerly been auspicious, splendid*
 abhiṣṭidyumnā ṛtājātasatyāḥ; *in help, punctually true; at which*
 yāsu ījānāḥ śaśamānā ukthāḥ *the strenuous sacrificer with reci-*
 stuvāñ, chāmsan, drāviṇam sa- *tations praising, chanting, has at*
 dyā āpa. *once obtained wealth.*

On purā with pf. see 213 A. ījānās : pf. pt. Ā. of yaj sacrifice. śaśamānā : pf. pt. Ā. of śam labour. stuvāñ chāmsan = stuvān + śāmsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 ऋतस्य देवीः सदसो बुधाना ऋतस्य । देवीः । सदसः । बुधानाः ।
 गवां न सर्गा उषसी जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

8 tā ā caranti samanā purāstāt, *They approach equally in the*
 samānātaḥ samanā paprathā- *east, spreading themselves equally*
 nāḥ. *from the same place. The god-*
 ṛtasya devīḥ sādaso budhānā, *desses waking from the seat of*
 gāvām nā sārgā, Uṣāso jarante. *order, like herds of kine let loose,*
the Dawns are active.

samanā: always in the same way. **samānatās**; cp. i. 124, 3: **prajānatī** iva, *nā dīso mināti as one who knows (the way), she loses not her direction.* **ṛtāsyā sādasaḥ**: abl. dependent on **budhānāḥ** (cp. 10); cp. i. 124, 3; **ṛtāsyā pānthām ānv eti sādhu** *she follows straight the path of order.* **budhānās**: ao. pt., *awaking* (intr.), not = *bodhayantyas wakening* (trans.) according to Sāyaṇa; when **Ā.** and without an object, **budh** is intr.; cp. **ābodhi** *has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). **gavām nā sargāḥ**: cp. iv. 52, 5, **prāti bhadṛā adṛkṣata gāvām sargā nā rasmāyaḥ** *the auspicious rays (of dawn) have appeared like kine let loose.* **jarante**: *are awake* = *are active, are on the move* (cp. **ā caranti** in a and 9 a, b); *are praised* (**stūyante**) according to Sāyaṇa.

८ ता इत्वेऽव समना समाणीरु	ताः । इत् । जु । एव । समना । समाणीः ।
अमीतवर्णा उषसश्चरन्ति ।	अमीतवर्णाः । उषसः । चरन्ति ।
गूहन्तीरभ्वमसितं रुशन्निः	गूहन्तीः । अभ्वम् । असितम् । रुशन्निभिः ।
शुक्रास्तनूभिः शुच्यो रुचानाः ॥	शुक्राः । तनूभिः । शुच्यः । रुचानाः ॥

9 tā in nū evā samanā samānīr,	<i>Those Dawns even now equally</i>
āmītavarnā Uṣasāś caranti.	<i>the same, of unchanged colour,</i>
gūhantīr ābhvam āsitam, rūśad-	<i>move on; concealing the black</i>
bhiḥ	<i>monster, bright with gleaming</i>
śukrās tanūbhiḥ, śūcayo, ru-	<i>forms, brilliant, beaming.</i>
anāḥ.	

On the accentuation of **nv evā** see p. 450, 2b. **ābhvam**: cp. i. 92, 5, **bādhate kṛṣṇām ābhvam** *she drives away the black monster* (of night). **rūśadbhis**: m. form irregularly agreeing with the f. **tanūbhis**. Note that the Pada text does not separate the endings **bhyām**, **bhis**, **bhyas**, **su** from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. **priyēbhis**, but **pitṛṣbhis**.

१० रयिं दिवो दुहितरो विभातीः	रयिम् । दिवः । दुहितरः । विभातीः ।
प्रजावन्तं यच्छतास्मासु देवीः ।	प्रजावन्तम् । यच्छत । अस्मासु । देवीः ।

स्त्रीनादा वः प्रतिबुध्यमानाः

स्त्रीनात् । आ । वः । प्रतिबुध्यमानाः ।

सुवीर्येस्व पतयः स्याम ॥

सुवीर्येस्व । पतयः । स्यामः ॥

10 rayīm, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsu, de-
viḥ.

sionād ā vaḥ pratibūdhyamānāḥ,
suvīriasya pātayaḥ siāma.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the
usual case is the dat. (200 A 1). pratibūdhyamānās: with ā and
abl., cp. budhānā with abl. in 8 c.

११ तदी दिवो दुहितरो विभातीर्

तत् । वः । दिवः । दुहितरः । विभातीः ।

उपं ब्रुव उषसो यज्ञकेतुः ।

उपं । ब्रुवे । उषसः । यज्ञकेतुः ।

वयं स्याम यशसो जनेषु

वयम् । स्याम । यशसः । जनेषु ।

तद्यीक्षं धत्तां पृथिवी च देवी ॥

तत् । द्यौः । च । धत्ताम् । पृथिवी । च ।

देवी ॥

11 tād vo, divo duhitaro, vibhātīr
ūpa bruva, Uṣaso, yajñāketuḥ:
vayām siāma yaśāso jāneṣu;
tād Dyāus ca dhattām Pṛthivī
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. ūpa bruve: with two acc.
(p. 304, 2). yajñāketuḥ: the singer thus describes himself; in
i. 113, 19 the Dawn is called yajñāsya ketuḥ the signal of the
sacrifice. yaśāso (accent, p. 453, 9 A a) jāneṣu: this phrase fre-
quently occurs in prayers. vayām: the poet having in b spoken
in the sing. on his own behalf, now changes, as often, to the pl., so
as to include the others who are present. dhattām: 3. du. of dhā,
accented, though not beginning a sentence, because of ca . . . ca
(see p. 468 β).

AGNĪ

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagatī.

१ जनस् गोपा अजनिष्ट जागृविर्	जनस् । गोपाः । अजनिष्ट । जागृविः ।
अग्निः सुदक्षः सुविताय नव्यसे ।	अग्निः । सुदक्षः । सुविताय । नव्यसे ।
घृतप्रतीको बृहता दिविसृष्टा	घृतप्रतीकः । बृहता । दिविसृष्टा ।
द्युमदि भाति भरतेभ्यः शुचिः ॥	द्युमत । वि । भाति । भरतेभ्यः । शुचिः ॥

1 Jánasya gopā ajanīṣṭa jāgrvir	<i>Guardian of the people, watchful,</i>
Agnīḥ sudākṣaḥ suvitāya nāvya-	<i>most skilful, Agni has been born</i>
vyase.	<i>for renewed welfare. Butter-faced,</i>
ghṛtāpratīko bṛhatā divispṛśā	<i>bright, he shines forth brilliantly</i>
dyumád ví bhāti bharatébhyaḥ	<i>for the Bharatas with lofty, heaven-</i>
śúciḥ.	<i>touching (flame).</i>

gopās : 97, 2. ajanīṣṭa : iṣ ao. of jan *generate*. su-dākṣas : a Bv. (p. 455 ca). suvitāya : final dat. (p. 314, B 2). nāvya-se : dat. of cpv. of náva *new*. ghṛtā-pratīkas : cp. yāsyā prātīkam āhutam ghṛtēna *whose face is sprinkled with butter* (vii. 8, 1) as an analysis of the cd. bṛhatā : supply téjasā. bharatébhyas : for the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer belongs.

२ यज्ञस् केतुं प्रथमं पुरोहितम्	यज्ञस् । केतुम् । प्रथमम् । पुरःहितम् ।
अग्निं नरस्त्रिषधस्थे समीधिरे ।	अग्निम् । नरः । त्रिःसधस्थे । सम । ईधिरे ।
इन्द्रेण देवैः सुरथं स बर्हिषि	इन्द्रेण । देवैः । सः । सुरथम् । सः । बर्हिषि ।
सीदन्ति होता यजथाय सुक्रतुः ॥	सीदन्ति । नि । होता । यजथाय । सुक्रतुः ॥

2 yajñāsya ketūm, prathamam	<i>As banner of sacrifice, as first</i>
puróhitam,	<i>domestic priest, men have kindled</i>
Agnīm náras, triṣadhassthé sám	<i>Agni in the threefold abode. (Com-</i>
īdhire.	<i>ing) on the same car with Indra</i>

Índreṇa deváih sarátham sá *and the gods may that most wise*
 barhíṣi *Invoker sit down on the sacrificial*
 sídan ní hótā yajāthāya su- *grass for sacrifice.*
 krātuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmāketum . . . yajñānām ketúm *the Invoker, the smoke-bannered banner of sacrifices*; cp. 3 d. prathamām: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-śadhasthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh *kindle*; have *kindled* and still *kindle* (cp. p. 342 a). sarátham: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajāthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे मा॒त्रोः शुचि॑र॒
 म॒न्द्रः क॒विरु॑दतिष्ठो वि॒वस्व॑तः ।
 घृ॒तेन॑ त्वावर्धयन्न॒म आ॑हुत
 धू॒मस्त॑ के॒तुर॑भ॒वद्दि॒वि श्रि॑तः ॥ असंमृष्टः । जा॒य॒से । मा॒त्रोः । शुचि॑ ।
 म॒न्द्रः । क॒विः । उ॒त । अ॒तिष्ठः । वि॒वस्व॑तः ।
 घृ॒तेन॑ । त्वा । अ॒व॒र्धय॑न् । अ॒मे । आ॑हु॒त ।
 धू॒मः । ते । के॒तुः । अ॒भ॒वत् । दि॒वि । श्रि॑तः ॥

३ ásammṛṣṭo jāyase māt^aróḥ śúcir.
 mandráḥ kavir úd atiṣṭho Vi- *Uncleansed thou art born bright*
 vāsvataḥ. *from thy two parents. Thou didst*
 ghṛténa tvāvardhayann, Agna *arise as the gladdening sage of*
 āhuta, *Vivasvant. With butter they*
 dhūmās te ketúr abhavad divi *strengthened thee, O Agni, in whom*
 śritāḥ. *the offering is poured. Smoke be-*
came thy banner that reached to
the sky.

ásam-mṛṣṭas: pp. of mṛj *wipe*, opposed to śúcis, though un-
 cleansed, yet bright. mātros: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atiṣṭhas: 3. s. ipf. of sthā
 stand. Vivāsvatas: gen. dependent on kavís; the sage (a common
 designation of Agni) of Vivasvant, the first sacrificer. tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan*: that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmās*, &c.: affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2 a). *divi*: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 845, B).

४ अग्निं यज्ञमुप वेतु साधुया-	अग्निः । नः । यज्ञम् । उप । वेतु । साधुया ।
ग्निं नरो वि भरन्ते गृहेगृहे ।	अग्निम् । नरः । वि । भरन्ते । गृहेगृहे ।
अग्निर्दूतो अभवच्चव्यवाहनो	अग्निः । दूतः । अभवत् । हव्यवाहनः ।
ऽग्निं वृणाना वृणते कविक्रतुम् ॥	अग्निम् । वृणानाः । वृणते । कविक्रतुम् ॥

4 Agnir no yajñām ūpa vetu sādhuyā.	<i>Let Agni come straightway to our sacrifice. Men carry Agni</i>
Agnim nāro vi bharante grhē- grhe.	<i>hither and thither in every house.</i>
Agnir dūtō abhavad dhavya- vāhano.	<i>Agni became the messenger, the carrier of oblations. In choosing</i>
Agnim vṛṇānā vṛṇate kavikra- tum.	<i>Agni they choose one who has the wisdom of a seer.</i>

vetu: 3. s. ipv. of *vi*. *bharante*: see note on *bhr*, ii. 83, 10 a. *grhē-grhe*: 189 C a. *dūtās*: Agni is characteristically a messenger as an intermediary between heaven and earth. *dhavyavāhanas*: Sandhi, 54. *vṛṇānās*: pr. pt. A. of 2. *vṛ*, choosing Agni as their priest. *vṛṇate*: 3. pl. pr. A of 2 *vṛ*.

५ तुभ्येदमग्ने मधुमत्तमं वचस	तुभ्ये । इदम् । अग्ने । मधुमतः तमम् । वचः ।
तुभ्यं मनीषा इयमस्तु शं हृदे ।	तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीर	त्वाम् । गिरः । सिन्धुम् इव । अवनीः ।
आ पुणन्ति शर्वसा वर्धयन्ति च ॥	महीः ।
	आ । पुणन्ति । शर्वसा । वर्धयन्ति । च ॥

5 *túbhyedám, Agne, mádhumat-
tamaṃ vācas,
túbhyam maṇiṣā iyám astu śám
hrdé.
tuám gíraḥ, síndhum ivāvānīr
mahīr,
ā prṇantiśávasā, vardháyanti ca.*

*For thee, O Agni, let this most
honied speech, for thee this prayer
be a comfort to thy heart. The
songs fill thee, as the great rivers
the Indus, with power, and
strengthen thee.*

túbhya: this form of the dat. of *tvám* occurs about a dozen times in the *Saṃhitā* text beside the much commoner *túbhyam* (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. *maṇiṣā iyám*: in this and two other passages of the RV. the *ā* of *maṇiṣā* is not contracted in the *Saṃhitā* text, because it precedes the caesura. *śám*: in apposition, as a *delight* or *comfort*. *síndhum iva*: this simile occurs elsewhere also; thus *Índram ukthāni vāvṛdhuḥ, samudráṃ iva síndhavaḥ* the hymns strengthen Indra as the rivers the sea. *ā prṇanti*: from *pṛ* fill. *śávasā*: because hymns, like oblations, are thought to give the gods strength. *vardháyanti*: cs. of *vṛdh* grow; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहा हितम्
अन्वविन्दञ्चिश्चियाणं वनेवने ।
स ज'यसे मध्यमानः सही महत्
त्वामाङ्गः सहसस्युत्रमङ्गिरः ॥

त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् ।
अनु । अविन्दन् । शिश्चियाणम् । वनेवने ।
सः । जायसे । मध्यमानः । सहः । महत् ।
त्वाम् । आङ्गः । सहसः । पुत्रम् । अङ्गिरः ॥

6 *tuám, Agne, Āngiraso gúhā
hitám
ānv avindañ chiśriyāṇám vāne-
vane.
sá jāyase mathyámānaḥ sáho
mahát:
tuám āhuḥ sáhasas putráṃ,
Āngiraḥ.*

*Thee, O Agni, the Āngirases
discovered hidden, abiding in every
wood. Thus thou art born, when
rubbed with mighty strength: they
call thee the son of strength, O
Āngiras.*

Āngirasas : an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). **gūhā hitām** placed (pp. of dhā) in hiding, concealed, explained by **śisriyānām vāne**; having betaken himself (pf. pt. of śri) to, resting in, all wood. **ānv avindan** : they found him out as a means of sacrifice ; Sandhi, 40. **vāne-vane** : 189 C a. **sá** : as such = as found in wood (cp. p. 294 b). **mathyāmānas** : pr. pt. ps. of math *stir*, being produced by the friction of the kindling sticks. **sáho mahát** : cognate acc. = with mighty strength (cp. **sáhasā yó mathitó jāyate nṛbhiḥ** he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called **sáhasas putráṃ** son of strength : this, or **sáhasaḥ sūnūḥ**, is a frequent epithet of Agni ; Sandhi, 43, 2 a. **Āṅgiras** : see note on a.

PARJĀNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (*ásura*) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre : 1. 5-8. 10. *Triṣṭubh*; 2-4. *Jagatī*; 9. *Anuṣṭubh*.

१ अक्षां वद त्वसं गीर्भिरामिः	अक्षं । वद । त्वसंम् । गीःमिः । आमिः ।
सुहि पर्जन्यं नमसा विवास ।	सुहि । पर्जन्यम् । नमसा । आ । विवास ।
कनिक्रदवृषभो जीरदानू	कनिक्रदत् । वृषभः । जीरदानुः ।
रेतो दधात्वोषधीषु गर्भम् ॥	रेतः । दधाति । औषधीषु । गर्भम् ॥

- 1 áchā vada tavāsaṃ gīrbhīr *Invoke the mighty one with these*
 ābhiḥ; *songs; praise Parjanya; seek to*
 stuhī Parjanyaṃ; nāmasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradat vṛṣabhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti óṣadhīṣu gárbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृचान् हन्त्युत हन्ति रचसो वि। वृचान्। हन्ति। उत। हन्ति। रचसः।
 विश्वं विभाय मुर्वनं महावधात्। विश्वम्। विभाय। मुर्वनम्। महाऽवधात्।
 उतानागा ईषते वृष्णावतो उत। अनागाः। ईषते। वृष्णऽवतः।
 यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥ यत्। पर्जन्यः। स्तनयन्। हन्ति। दुःऽकृतः॥
- 2 vi vṛkṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣáso: *smiles the demons: the whole world*
 viśvaṃ bibhāya bhúvanam ma- *fears him of the mighty weapon.*
 hávadhāt. *Even the sinless man flees before*
 utánāgā īṣate vṛṣṇiāvato, *the mighty one, when Parjanya*
 yát Parjanyaḥ stanáyan hanti *thundering smites the evil-doers.*
 duṣkṛtaḥ.

bibhāya: pf. of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkṛt see 48, 2 a.

- ३ रथीव कश्याश्च अभिचिपन् रथीऽइव। कश्या। अश्चान्। अभिऽ
 आविर्दूतान्कणुते वृष्योऽहं। चिपन्।

दूरात्सिंहस्य स्तनया उदीरते
यत्पुर्जन्यः कृणुते वर्धय नमः ॥

आविः । दूतान् । कृणुते । वर्धयन् । अहं ।
दूरात् । सिंहस्य । स्तनयाः । उत । ईरते ।
यत् । पुर्जन्यः । कृणुते । वर्धयम् । नमः ॥

3 rathī iva kāsayaśvām abhikṣi-
pānn,
āvīr dūtān kṛṇute varṣāṃ āha.
dūrāt simhāsya stanāthā ūd
irate,
yāt Parjanyaḥ kṛṇutē varṣāṃ
nābhah.

*Like a charioteer lashing his
horses with a whip he makes mani-
fest his messengers of rain. From
afar arise the thunders of the lion,
when Parjanya makes rainy the
sky.*

rathī: N. of rathin, much less common than rathī, N. rathis. The contraction rathīva also occurs in x. 51, 6; rathīr iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣāṃ: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇōti, &c.; karōti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत
उदोषधीर्जिह्वे पिवन्ति स्वः ।
इरा विश्वस्यै भुवनाय जायते
यत्पुर्जन्यः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।
उत । ओषधीः । जिह्वे । पिवन्ति । स्वः ।
रिति स्वः ।
इरा । विश्वस्यै । भुवनाय । जायते ।
यत्पुर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prā vātā vānti; patāyanti vi-
dyūta;
ūd oṣadhīr jīhate; pīnvate sūaḥ.
irā viśvasmai bhūvanāya jāyate,
yāt Parjanyaḥ pṛthivīm retasā-
vati.

*The winds blow forth, the light-
nings full; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quickens the earth with seed.*

vānti, jīhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pinvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bād̥hate, i. 35, 9 c. On the secondary root pinv see 134, 4 β. irā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्य व्रते पृथिवी नन्नमीति । यस्य । व्रते । पृथिवी । नन्नमीति ।
 यस्य व्रते शफवज्जर्भुरीति । यस्य । व्रते । शफवत् । जर्भुरीति ।
 यस्य व्रत ओषधीर्विश्वरूपाः । यस्य । व्रते । ओषधीः । विश्वरूपाः ।
 स नः पर्जन्य महि शर्म यच्छ ॥ सः । नः । पर्जन्य । महि । शर्म । यच्छ ॥

5 yásya vraté prthiví nānnamīti; In whose ordinance the earth
 yásya vraté śaphávaj jār̥bhurīti, bends low; in whose ordinance
 yásya vratá ōṣadhīr viśvá- hooped animals leap about; in
 rūpāḥ: whose ordinance plants are omni-
 sá naḥ, Parjanya, máhi śárma form, as such, O Parjanya, bestow
 yacha. mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nānnamīti: int. of nam (see 173, 2 b; 172 a). śaphávat: that which has hoofs, used as a n. collective. jār̥bhurīti: int. of bhur quiver (174 a). ōṣadhīs: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं । दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
 प्र पिन्वत वृष्णो अश्वस्य धाराः । प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
 अर्वाङ्गितेन सनयितुनेह्य । अर्वाङ् । एतेन । सनयितुना । आ । इहि ।
 अपो निषिञ्चत्सुरः पिता नः ॥ अपः । निऽसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭīm, Maruto rari- Give us, O Maruts, the rain
 dhvam; of heaven; pour forth the streams

prá pinvata vṛṣṇo áśvasya dhā- of your stallion. *Hither with this*
 rāḥ. *thunder come, pouring down the*
 arvāñ eténa stanayitnúnéhi, *waters as the divine spirit our*
 apó niṣiñcānn ásurah pitá naḥ. *father.*

divás: this might be abl., *from heaven*, as it is taken to be by Sayana; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṛṣṭáyah *thy streams go forth like the rains of heaven.* raridhvam: 2. pl. pr. ipv. of rā *give* (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 18). vṛṣṇo áśvasya: = *stallion*. In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurah pitá naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अ॒भि क्र॑न्द॒ स्तन॑य॒ गर्भ॑मा धा॒
 उ॒द॒न्व॒ता॒ परि॑ दी॒या॒ रथे॑न ।
 दृ॒तिं सु॑ क॒र्ष॒ वि॒षितं॑ न्य॒च्चं
 स॒मा भ॑वन्तु॒द्वती॑ निपा॒दाः ॥
 अ॒भि । क्र॑न्द॒ । स्तन॑य॒ । गर्भ॑म् । आ । धाः ।
 उ॒द॒न्व॒ता॒ । परि॑ । दी॒य॒ । रथे॑न ।
 दृ॒तिम् । सु॑ । क॒र्ष॒ । वि॒स्रि॑तम् । न्य॒च्चम् ।
 स॒माः । भ॑वन्तु । उ॒त्त॑व॒तः । नि॒पा॒दाः ॥

7 abhi kranda; stanáya; gárbham Bellow towards us; thunder;
 á dhā; deposit the germ; fly around with
 udanvátā pári dīyā ráthēna. thy water-bearing car. Draw well
 dṛṣṭim sú karṣa viṣitam nia- thy water-skin unfastened down-
 ācam: ward: let the heights and valleys
 samā bhavantu udvāto nipādāḥ. be level.

stanāya : accented as forming a new sentence. gárbham : cp. 1 d, réto dadhāti óṣadhiṣu gárbham. dhās : 2. s. root ao. sb. of 1. dhā. diyā : with final vowel metrically lengthened. dftim : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. viṣitam (from si tie) : untied so as to let the water run out. nyāñcam : predicative : = so that the untied orifice turns downward. samās : that is, may the high and the low ground be made level by the surface of the water covering both.

८ महान्तं कोशमुदचा नि षिञ्च महान्तम् । कोशम् । उत । अच । नि ।
 स्यन्दन्तां कुल्या विषिताः पुरस्तात् । सिञ्च ।
 घृतेन द्यावापृथिवी बुन्धि स्यन्दन्ताम् । कुल्याः । विऽसिताः । पुर-
 सुप्रपाणं भवत्वध्याभ्यः ॥ स्तात् ।
 घृतेन । द्यावापृथिवी इति । वि । उन्धि ।
 सुऽप्रपाणम् । भवतु । अध्याभ्यः ॥

8 mahāntam kósam úd acā, ní Draw up the great bucket, pour
 ṣiñca ; it down ; let the streams released
 syāndantām kulyā viṣitāḥ pu- flow forward. Drench heaven and
 rástāt. earth with ghee ; let there be a good
 ghr̥téna dyāvāpṛthivī ví undhi ; drinking place for the cows.
 suprapāṇām bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā : metrical lengthening of the final 'a. ní-ṣiñca : Sandhi, 67 c. purástāt : according to Sāyaṇa eastward, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghr̥téna : figuratively of rain, because it produces fatness or abundance. dyāvāpṛthivī : Pragṛhya, but not analysed in the Pada text (cp. i. 35, 1 b). undhi : 2. s. ipv. of ud wet = unddhi. This Pada is equivalent in sense to 7 d. suprapāṇām : note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्प॑र्जन्य॒ कर्निक्र॑दत्
स्तनय॑न् हंसिं दुः॒ष्कृतः॑ ।
प्रती॑दं विश्वं मोदते॒
यत्किं॑ च पृथि॒व्यामधि॑ ॥

यत् । प॒र्जन्य॒ । कर्निक्र॑दत् ।
स्तनय॑न् । हंसिं । दुः॒ऽकृतः॑ ।
प्रति॑ । इ॒दम् । विश्व॑म् । मो॒दते॒ ।
यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyan hámsi duṣkṛtaḥ,
prátidám víśvaṃ modate,
yát kiṃ ca pṛthivyām ádhi.

When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.

yát Parjanya: cp. 2 d. hámsi: 2. s. pr. of han (66 A 2). yát
kiṃ ca: indefinite prn., *whatever* (19 b), explains idám víśvaṃ *this*
world; if a verb were expressed it would be bhávati.

१० अ॒व॒र्षी॑र्वि॒षमु॒दु षू॒ गृ॒भा॒या-
क॒र्धन्वा॒न्यत्वे॒त॒वा उ॑ ।
अ॒जी॒जन॒ औष॑धी॒भो॒ज॒नाय॒ कम्
उ॒त प्र॒जा॒भ्यो॑ऽवि॒दो म॒नी॒षाम् ॥

अ॒व॒र्षीः । व॒र्षम् । उ॒त् । जुं॒ इति॑ । सु॒ ।
गृ॒भा॒य॒ ।
अ॒कः । ध॒न्वा॒नि । अ॒ति॑ऽए॒त॒वै । जुं॒ इति॑ ।
अ॒जी॒जनः । औष॑धीः । भो॒ज॒नाय॒ । कम् ।
उ॒त । प्र॒जा॒भ्यः । अ॒वि॒दुः । म॒नी॒षाम् ॥

10 ávarṣīr varṣám: úd u ṣū gr-
bhāya;

ákar dhánvāni átietavá u.
ájijana óṣadhīr bhójanāya kám;
utá prajābhyo avido manīṣām.

Thou hast shed rain: now wholly
cease; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food; and thou hast found a hymn
of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.

āvarṣis : 2. s. s. ao. of vṛs. u śū : on the Sandhi see 67 c ; on the meaning of the combination, see under u and sú, 180. gr̥bhāya : this pr. stem is sometimes used beside gr̥bhñāti. ákar : 2. s. root ao. of kr. áti-etavái : cp. p. 463, 14 b a. ájījanas : cp. I d and 4 b. kām : see 180. Here we have the exceptional intrusion of a Jagatr Pada in a Triṣṭubh stanza (p. 445, f. n. 7). avidas : a ao. of vid *jind, thou hast found = received.* prajābhyas : abl., *from creatures* in gratitude for the bestowal of rain.

PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (*karambhā*).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun- maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (*vimūco nāpāt*). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (*āghṛṇi*) is one of his exclusive epithets. The name means 'prosperer', as derived from *puṣ*, *cause to thrive*. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुषा नय

यो अजसा नृशसति ।

य एवेदमिति ब्रवंत ॥

सम् । पूषन् । विदुषा । नय ।

यः । अजसा । अनुशसति ।

यः । एव । इदम् । इति । ब्रवंत ॥

1 sām, Pūṣan, vidūṣā naya,
yó āñjasānuśāsati,
yá evédām iti brávat.

*Conjoin us, O Pūṣan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.*

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ समं पूष्णा गमेमहि
यो गृहं अभिशासति ।
इम एवेति च ब्रवत ॥

सम । ऊं इति । पूष्णा । गमेमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवत ॥

2 sām u Pūṣṇā gamemahi,
yó grhāṇ abhiśāsati,
imá evéti ca brávat.

*We would also go with Pūṣan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣṇā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): *we would preferably go with Pūṣan as our guide.* grhāṇ: that is, the sheds in which our lost cattle are.

३ पूष्णस्रक् न रिष्यति
न कोशोऽव पद्यते ।
नो अस्य व्यथते पविः ॥

पूष्णः । स्रक् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्य । व्यथते । पविः ॥

3 Pūṣṇās cakrām ná riṣyati,
ná kósó áva padyate;
nó asya vyathate pavīḥ.

*Pūṣan's wheel is not injured, the
well (of his car) falls not down; nor
does his felly waver.*

nó: = ná u, also not; on the Sandhi cp. 24. kósó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, Bc. Sāyana explains cakrām as Pūṣan's weapon, and pavīḥ as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अ॒सौ ह॒विषा॒विध॒न्
न तं पू॒षापि॑ मृ॒ष्यते ।
प्रथ॒मो वि॒न्दते॒ वसु॑ ॥

यः । अ॒सौ । ह॒विषा । अ॒विध॒न् ।
न । तम् । पू॒षा । अ॒पि । मृ॒ष्य॒ते ।
प्रथ॒मः । वि॒न्द॒ते । वसु॑ ॥

4 yó asmai haviṣávidhan,
ná táṁ Pūṣápi mṛṣyate :
prathamó vindate vāsu.

*Him who has worshipped him with
oblation Pūṣan forgets not : he is
the first that acquires wealth.*

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. ápi : verbal prp. to be taken with mṛṣ. prathamás : the man who worships Pūṣan.

५ पू॒षा गा अ॒न्वे॒तु नः॑
पू॒षा र॒क्ष॒त्व॒र्वतः॑ ।
पू॒षा वा॒जं स॒नोतु॑ नः ॥

पू॒षा । गाः । अ॒नु । ए॒तु । नः॑ ।
पू॒षा । र॒क्ष॒तु । अ॒र्वतः॑ ।
पू॒षा । वा॒जम् । स॒नो॒तु । नः॑ ॥

5 Pūṣā gā ánu etu naḥ ;
Pūṣā rakṣatu árvataḥ ;
Pūṣā vājam sanotu naḥ.

*Let Pūṣan go after our cows ;
let Pūṣan protect our steeds ; let
Pūṣan gain booty for us.*

ánu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पू॒षन्न॑ प्र गा इ॒हि
य॒ज॒मान॑स्य सु॒न्वतः॑ ।
अ॒स्माकं॑ सु॒व॒तामु॑त ॥

पू॒षन् । अ॒नु । प्र । गाः । इ॒हि ।
य॒ज॒मान॑स्य । सु॒न्व॒तः ।
अ॒स्माक॑म् । सु॒व॒ताम् । उ॒त ॥

6 Pūṣann, ánu prá gā ihi
yájamānasya sunvatāḥ,
asmākaṁ stuvatām utá.

*O Pūṣan, go forth after the cows
of the sacrificer who presses Soma,
and of us who praise thee.*

ánu prá ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body,

७ माकिं नैश्वामाकीं रिषन्
माकीं सं शारि केवटे ।
अथारिष्टामिरा गहि ॥

माकिः । नैश्वत् । माकीम् । रिषत् ।
माकीम् । सम् । शारि । केवटे ।
अथ । अरिष्टामिः । आ । गहि ॥

7 mākīr neśan; mākīm riṣan;
mākīm sām śāri kévaṭe:
áthāriṣṭābhir ā gahi.

*Let not any one be lost; let it
not be injured; let it not suffer
fracture in a pit: so come back
with them uninjured.*

neśat: inj. no. of naś *be lost* (see 149 a 2). riṣat: a no. inj. of
riṣ. śāri: ps. no. inj. of śṛ *crush*. āriṣṭābhis: supply góbbhis.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

शृण्वन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

8 śṛṇvāntaṃ Pūṣāṇaṃ vayāṃ,
iryam ānaṣṭavedasam,
īśānaṃ rāyā imahe.

*Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.*

ānaṣṭa-vedasam: who always recovers property that has been
lost; he is also called ānaṣṭa-paśu: *whose cattle are never lost*; cp.
1, 2, 5, 6, 7. rāyās: gen. dependent on īśānaṃ (see 202 A a).
imahe: 1. pl. pr. Ā. of ī *go* governing the acc. Pūṣāṇaṃ:
cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिष्येम कदा चन ।
स्तोतारंस्त इह स्मसि ॥

पूषन् । तव । व्रते । वयम् ।
न । रिष्येम । कदा । चन ।
स्तोतारः । ते । इह । स्मसि ॥

9 Pūṣan, tāva vraté vayāṃ
ná riṣyema kádā caná:
stotāras ta ihā smasi.

*O Pūṣan, in thy service may we
never suffer injury: we are thy
praisers here.*

Pūṣan tāva: note the Sandhi (40, 2). vraté: that is, while
abiding in thy ordinance. smasi: 1. pl. of as *be*; c gives the reason
for the hope expressed in a b.

१० परिं पूषा परस्ताद्

परिं । पूषा । परस्तात् ।

धस्तं दधातु दक्षिणम् ।

हस्तम् । दधातु । दक्षिणम् ।

पुनर्नो नष्टमाजतु ॥

पुनः । नः । नष्टम् । आ । अजतु ॥

10 pári Pūṣā parástād

dhástam dadhātu dáksṇam :

púnar no naṣtām ājatu.

*Let Pūṣan put his right hand**around us from afar : let him drive**up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8).
 pári dadhātu : for protection. dhástam = hástam : 54. naṣtām :
 from naś *be lost* ; cp. ánaṣṭavedasam in 8 b. ājatu : the meaning
 of the vb. shows that by the n. naṣtām *what is lost* cows are
 intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Tristubh.

१ समुद्रज्येष्ठाः सलिलस्रग् मध्यात्	समुद्रज्येष्ठाः । सलिलस्रग् । मध्यात् ।
पुनाना यन्त्यनिविशमानाः ।	पुनानाः । यन्ति । अग्निविशमानाः ।
इन्द्रो या वज्री वृषभो रुराद	इन्द्रः । याः । वज्री । वृषभः । रुराद ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrājyeṣṭhāḥ salilasya mā-	Having the ocean as their chief,
dhyāt	from the midst of the sea, purify-
punānā yanti āniviśamānāḥ :	ing, they flow unresting : let those
Indro yā vajrī vṛṣabhó rarāda,	Waters, the goddesses, for whom
tā āpo devīr iha mām avantu.	Indra, the bearer of the bolt, the mighty
	one, opened a path, help me here.

samudrā-jyeṣṭhās : that is, of which the ocean is the largest. salilasya : the aerial waters, referred to as divyās in 2 a, are meant. punānās : cp. pāvakās in c. āniviśamānās : cp. i. 32, 10, where the waters are alluded to as ātiṣṭhantīs and āniveśanās standing not still and resting not. rarāda : of Indra, it is said elsewhere (ii. 15, 3), vājreṇa khāny atṛṇan nadīnām with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा सर्वन्ति	याः । आपः । दिव्याः । उत । वा । सर्वन्ति ।
खनिचिमा उत वा याः स्वयंजाः ।	खनिचिमाः । उत । वा । याः । स्वयंज्याः ।
समुद्रार्था याः शुचयः पावकास्	समुद्रार्थ्याः । याः । शुचयः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yā Āpo divyā utā vā srāvanti *The Waters that come from*
 khanītrimā utā vā yāḥ svayam- *heaven or that flow in channels or*
 jāḥ; *that arise spontaneously, that clear*
 samudrārthā yāḥ śúcayaḥ pa- *and purifying have the ocean as*
 vākās: *their goal: let those Waters, the*
 tā Āpo devīr ihā mām avantu. *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāsya mādhyāt in 1 a. khanītrimās: that flow in artificial channels: cp. īndro yā rarāda in 1 c. svayamjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyeṣṭhāḥ punānā yanti in 1 a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये यासाम् । राजा । वरुणः । याति । मध्ये ।
 सत्यानुते अवपञ्चजनानाम् । सत्यानुते इति । अवपञ्चन । जनानाम् ।
 मधुसुतः शुचयो याः पावकाः मधुसुतः । शुचयः । याः । पावकाः ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 3 yāsām rājā Vāruṇo yāti mā- *In the midst of whom King*
 dhye, *Varuṇa goes looking down upon*
 satyānṛté avapāśyañ jánānām, *the truth and untruth of men, who*
 madhuścūtaḥ śúcayo yāḥ pa- *distil sweetness, clear and purify-*
 vākās: *ing: let those Waters, the god-*
 tā Āpo devīr ihā mām avantu. *desses, help me here.*

Vāruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapāśyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragṛhya (26; cp. p. 437, note 3); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścūtas: that is, inherently sweet.

- ४ यासु राजा वरुणो यासु सोमो यासु । राजा । वरुणः । यासु । सोमः ।
 विश्वे देवा यासुर्जं मदन्ति । विश्वे । देवाः । यासु । जर्वम् । मदन्ति ।

वैश्वानरो यास्वमिः प्रविष्टस् वैश्वानुरः । यासु । अमिः । प्रविष्टः ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

4 yāsu rājā Vāruṇo, yāsu Sómo, In whom King Varuṇa, in whom
 Viśve devā yāsu ūrjam mād- Soma, in whom the All-gods drink
 anti; exhilarating strength, into whom
 vaiśvānaró yāsu Agniḥ prá- Agni Vaiśvānara has entered: let
 viṣṭas: those Waters, the goddesses, help
 tā Āpo devīr ihā mām avantu. me here.

ūrjam: cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: *belonging to all men*, a frequent epithet of Agni. práviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nāpāt 'Son of Waters' (ii. 85).

MITRĀ-VĀRUṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of *māyá occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वरुण सुप्रतीकं	उत् । वा॒म् । चक्षुः । वरु॒णा । सु॒प्रती॒कम् ।
देवयोरिति सूर्यस्तन्वान् ।	दे॒वयोः । ए॒ति । सू॒र्यः । त॒त॒न्वा॒न् ।
अभि यो विद्या भुवनानि चष्टे	अ॒भि । यः । वि॒द्या । भु॒व॒नानि । च॒ष्टे ।
स मन्युं मर्त्येष्वचिकेत ॥	सः । म॒न्युम् । म॒र्त्येषु । आ । चि॒के॒त् ॥

1 úd vām cákṣur, Varuṇā, suprá- tikam	Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises,
deváyor eti Súrías tatanvān.	the Sun, having spread (his light);
abhi yó víśvā bhúvanāni cáṣṭe,	he who regards all beings observes
sá manyúm mártieṣu á ciketa.	their intention among mortals.

cákṣus: cp. vii. 63, 1, úd u eti . . . Súrīyaḥ . . . cákṣur Mitrásya Váruṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhi . . . cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मित्रावरुणावृतावा	प्र । वा॒म् । सः । मि॒त्रा॒वरु॒णौ । अ॒वृ॒ता॒वा ।
विप्रो मन्त्रानि दीर्घश्रुद्विदिति ।	वि॒प्रः । म॒न्त्रानि । दी॒र्घ॒श्रु॒त् । द्वि॒द्वि॒त्ति ।

यस्य ब्रह्माणि सुक्रतू अवाथ
आ यत्क्रत्वा न श्रद्धः पृथैथे ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
अवाथः ।

आ । यत् । क्रत्वा । न । श्रद्धः । पृथैथे
इति ॥

2 *prá vām sá, Mitrā-Varuṇāv, r̥tāvā* *Forth for you two, O Mitra-Varuṇa, this pious priest, heard*
vīpro mánmāni dīrghaśrūd *afar, sends his hymns, that ye may*
iyarti, *favour his prayers, ye wise ones,*
yásya bráhmāṇi, sukratū, á- *that ye may fill his autumns as it*
vātha, *were with wisdom.*
á yát krátvā ná śarādaḥ pr-
nāithe.

iyarti: 3. s. pr. of *r̥ go*. *yásya* . . . *ávāthas* = *yát tásya*
ávāthas: on the sb. with relatives see p. 356, 2. *sukratū*: see
note on *r̥tāvarī*, i. 160, 1 b. The repeated unaccented word in the
Pada text here is not marked with Anudattas because all unaccented
syllables following a Svarita are unmarked. *á prnāithe*: 2. du. sb.
pr. of *pr̥n fill*. The meaning of *d* is not quite certain, but is
probably 'that ye who are wise may make him full of wisdom
all his life'. *śarādas*: *autumns*, not *varṣāṇi rains* (which only
occurs in the AV.), regularly used in the RV. to express years of
life, because that was the distinctive season where the RV. was
composed.

३ प्रोरोर्मिवावक्षणा पृथिव्याः
प्र दिव ऋष्वाद्बृहत् सुदानू ।
सर्शो दधाथे ओषधीषु विज्ज
अर्धग्यतो अनिमिषं रचमाणा ॥

प्र । उ॒रोः । मि॒त्राव॒क्षणा । पृथि॒व्याः ।
प्र । दि॒वः । ऋ॒ष्वात् । बृ॒हत् । सु॒दा॒नू इति
सुऽदानू ।
सर्शः । द॒धाथे इति । ओष॒धीषु । वि॒ज्ज ।
अर्ध॒ग्य॒तः । अ॒नि॒मिष॒म् । रच॒माणा ॥

3 *prá urór, Mitrā-Varuṇā, pṛthi-* *From the wide earth, O Mitra-*
vyāḥ, *Varuṇa, from the high lofty sky,*

prā divā ṛṣvād bṛhatāḥ, su-
dānū,
spāśo dadhāthe óṣadhīṣu vikṣú
ídhag yató, 'nimiṣam rákṣa-
mānā.

*O bounteous ones, ye have placed
your spies that go separately, in
plants and abodes, ye that protect
with unwinking eye.*

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī : urv-ī. sudānū : see note on sukratū in 2c. spāśas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragṛhya (26 b). óṣadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt. A. pl. of i go. á-nimiṣam : acc. of á-nimiṣ f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimiṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मित्रस्य वरुणस्य धाम
शुष्मो रोदसी बद्धधे महित्वा ।
अयन्मासा अयज्वनामवीराः
प्र यज्ञमन्वा वृजनं तिराति ॥

शंस । मित्रस्य । वरुणस्य । धाम ।
शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
अयन् । मासाः । अयज्वनाम् । अवीराः ।
प्र । यज्ञमन्वा । वृजनम् । तिराति ॥

4 śámsā Mitrásya Várunasya dhā-
ma :

*I will praise the ordinance of
Mitra and Varuṇa : their force
presses apart the two worlds with
might. May the months of non-
sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle.*

śúṣmo ródasī badbadhe mahitvā.
áyan māsā áyajvanām avírāḥ;
prā yajñámanmā vṛjánam tirāte.

*I will praise the ordinance of
Mitra and Varuṇa : their force
presses apart the two worlds with
might. May the months of non-
sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle.*

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a) ; cp. vii. 23, 3, ví bādhiṣṭa syá ródasī mahitvā *he has pressed asunder the two worlds with his might*. mahitvā : inst.

(p. 77). áyan: 3. pl. pr. sb. of i go (p. 130). avírās: predicative = *as sonless*; on the accent see p. 455, 10 c a. yajñāmanmā: contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte: 3. s. sb. pr. of tṛ cross; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírās in c); cp. prá yé bāndhum tirānte, gavyā prñcānto áśvyā maghāni *who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विद्या वृषणाविमा वा अमूरा । विद्या । वृषणौ । इमाः । वाम् ।
 न यासु चिचं ददृशे न यच्चम । न । यासु । चिचम् । ददृशे । न । यच्चम् ।
 द्रुहः सचन्ते अर्नृता जनानां द्रुहः । सचन्ते । अर्नृता । जनानाम् ।
 न वा निष्णान्यचिते अभूवन् ॥ न । वाम् । निष्णानि । अचिते । अभूवन् ॥

5 āmūrā, víśvā, vṛṣaṇāv, imā O wise mighty ones, all these
 vām, (praises) are for you two, in which
 ná yāsu citrām dádr̥ṣe, ná ya- no marvel is seen nor mystery.
 kṣām. Avengers follow the falsehoods of
 drúhaḥ sacante ár̥ṇtā jánānām: men: there have been no secrets
 ná vām niṣyāni acíte abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the Padapāṭha I take āmūrā to be a du. m. agreeing with vṛṣaṇau, but víśvā for víśvās (contrary to the Pada) f. pl. N. agreeing with imās *these* (sc. stutáyas). ná citrām: that is, no deceit or falsehood. dádr̥ṣe: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drúhas: the spies of Varuṇa (cp. 3 c). ná niṣyāni: explains c: there is nothing hidden from you. a-cíte: dat. inf. (cp. 167, 1 a).

६ ससु वां यच्चं मह्यं नमीमि ससु । ऊं इति । वाम् । यच्चम् । मह्यम् ।
 ऊवे वां मित्रावरुणा सुबाधः । नमःऽभिः ।
 प्र वां मन्वान्युचसे नवानि ऊवे । वाम् । मित्रावरुणा । सुऽबाधः ।
 छतानि ब्रह्म जुजुषन्निमानि ॥ प्र । वाम् । मन्वानि । अचसे । नवानि ।
 छतानि । ब्रह्म । जुजुषन् । इमानि ॥

6 sām u vām yajñām mahayam *With reverence I will consecrate*
 nāmobhir; *for you the sacrifice ; I call on you*
 huvé vām, Mitrā-Varuṇā, sa- *two, Mitra-Varuṇa, with zeal.*
 bādhaḥ. *(These) new thoughts are to praise*
 prá vām mánmāni ṛcāse nāvāni; *you ; may these prayers that have*
 kṛtāni bráhma jujuṣann imāni. *been offered be pleasing.*

sām mahayam: 1. s. inj. cs. of mah. huvé: 1. s. pr. Ā. of hū *call*. sabādhas: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . ṛcāse: dat. inf. from arc *praise* (see p. 192, b 1; cp. p. 463, notes 2 and 8). nāvāni: the seers often emphasize the importance of new prayers. bráhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣan: 3. pl. sb. pf. of juṣ (140, 1).

७ इयं देव पुरोहितिर्युवभ्यां *इयम् । देवा । पुरःहितिः । युवभ्याम् ।*
 यज्ञेषु मित्रावरुणावकारि । *यज्ञेषु । मित्रावरुणौ । अकारि ।*
 विश्वानि दुर्गा पिपृतं तिरो नो *विश्वानि । दुःगा । पिपृतम् । तिरः । नः ।*
 यूयं पात स्वस्तिभिः सदा नः ॥ *यूयम् । पात । स्वस्तिभिः । सदा । नः ॥*

7 iyām, devā, puróhitir yuvá- *This priestly service, O gods, has*
 bhyām *been rendered to you two at sacri-*
 yajñéṣu, Mitrā-Varuṇāv, akāri; *fices, O Mitra-Varuṇa. Take us*
 viśvāni durgā pipṛtaṁ tiró no. *across all hardships. Do ye protect*
 yūyām pāta suastibhiḥ sádā *us evermore with blessings.*
 naḥ.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60); d is the refrain characteristic of the hymns of the Vasiṣṭha family, concluding three-fourths of the hymns of the seventh Maṇḍala.

'deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvábhyām: note the difference between this form and yúvabhyām, dat. du. of yúvan *youth*. Mitrā-Varuṇau: note that in the older parts of the RV. the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kṛ do.* *pipṛtam*: 2. du. ipv. pr. of *pr put across.* *yūyām*: pl., scil. *devās*, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic Āditya or Āditeya, son of the goddess Aditi. His father is Dyaus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*āyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrā*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvā-karman*) is once applied to him. By his greatness he is the divine priest (*asurya puróhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of *svār light*, and cognate with the Avestic *hware sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre : Triṣṭubh.

१ उद्वेति सुभगो विश्वचक्षाः । उत् । ऊं इति । एति । सुभगः । विश्व
 साधारणः सूर्यो मानुषायाम् । चक्षाः ।
 चक्षुर्मिचस्य वरुणस्य देवम् । साधारणः । सूर्यः । मानुषायाम् ।
 चमेव यः समविव्यक्तमांसि ॥ चक्षुः । मिचस्य । वरुणस्य । देवः ।
 चमेऽइव । यः । समऽअविव्यक् । तमांसि ॥

1 úd u eti subhāgo viśvácakṣāḥ Up rises the genial all-seeing
 sādharmaṇaḥ Sūrio mānuṣāṇām, Sun, common to all men, the eye
 cākṣur Mitrāsya Vāruṇasya of Mitra and Varuṇa, the god who
 devás, rolled up the darkness like a
 cārmeva yāḥ samāvivyak tá- skin.
 māṃsi.

viśvácakṣās : cp. urucákṣās in 4 a ; on the accentuation of those
 two words cp. p. 454, 10 and p. 455, 10 c a. cākṣus : cp. vii. 61, 1.
 sam-āvivyak : 3. s. ipf. of vyac extend. cārma iva : cp. iv. 13, 4,
 rāsmāyaḥ Sūriasya cārmevāvādhus támo apsú antāḥ the rays
 of the sun have deposited the darkness like a skin within the waters.

२ उद्वेति प्रसवीता जनानां उत् । ऊं इति । एति । प्रऽसविता । जना-
 महान्केतुरण्वः सूर्यस्य । नाम ।
 समानं चक्रं पर्याविवृत्सन् महान् । केतुः । अण्वः । सूर्यस्य ।
 यदेतशो वहति धूर्षु युक्तः ॥ समानं । चक्रम् । परिऽआविवृत्सन् ।
 यत् । एतशः । वहति । धूऽसु । युक्तः ॥

2 úd u eti prasavitā jánānām Up rises the rouser of the people,
 mahān ketúr arṇavāḥ Sūriasya, the great waving banner of the Sun,
 samānām cakráṃ parīāvīvṛtsan, desiring to revolve hither the uni-
 yád Etaśó váhati dhūrṣú yuktāḥ. form wheel, which Etaśa, yoked to
 the pole, draws.

prasavitā: with metrically lengthened *i* (cp. p. 440, 4) for **prasavitā** as restored by the *Padapāṭha*; cp. 4 c, *jānāḥ Sūryeṇa prāsūtāḥ*. **samānām**: *uniform*, with reference to the regularity of the sun's course. **cakrām**: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. **paryāvīrṭsan**: ds. of *vṛt turn*; cp. p. 462, 13 a. **Ētaśās**: as the name of the sun's steed, is several times mentioned; but *Sūrya* is also often said to be drawn by seven steeds; cp. i. 164, 2, *saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptánāmā seven yoke the one-wheeled car, one steed with seven names draws it*. **dhūrṣú**: the loc. pl. as well as the s. of this word is used in this way.

३ विभ्राजमान उषसांमुपस्थाद् विभ्राजमानः । उषसाम् । उपऽस्थात् ।
 रेमेरदेत्यनुमद्यमानः । रेमेः । उत् । एति । अनुऽमद्यमानः ।
 एष मे देवः सविता चक्रन् एषः । मे । देवः । सविता । चक्रन् ।
 यः समानं न प्रमिनति धाम् ॥ यः । समानम् । न । प्रऽमिनति । धाम् ॥

3 vibhrājamāna uṣāsām upāsthād *Shining forth he rises from the*
 rebhāir úd eti anumadyāmānaḥ. *lap of the dawns, greeted with*
 eṣā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*
 yāḥ samānām ná pramināti dhā- *to me god Savitr who infringes not*
 ma. *the uniform law.*

cachanda: here the more concrete god *Sūrya* is approximated to *Savitṛ* (i. 85), who is in several passages spoken of as observing fixed laws. In this hymn *Sūrya* is also referred to with terms (*prasavitā, prāsūtās*) specially applicable to *Savitṛ*. **ná pramināti**: cp. what is said of Dawn in i. 123, 9, *ṛtasya ná mināti dhāma she infringes not the law of Order*.

४ दिवो रुक्म उरुचचा उदेति दिवः । रुक्मः । उरुऽचचाः । उत् । एति ।
 दूरेऽर्चस्तरणिभ्राजमानः । दूरेऽर्च्यः । तरणिः । भ्राजमानः ।
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रऽसूताः ।
 अयन्नर्थानि कृण्वन्नपांसि ॥ अयन् । अर्थानि । कृण्वन् । अपांसि ॥

4 divó rukmá urucákṣā úd eti,
dūrēarthas tarānir bhrāja-
mānaḥ.
nūnām jānāḥ Sūrienā prāsūtā
āyann ārthāni, kṛṇāvann ā-
pāmsi.

*The golden gem of the sky, far-
seeing rises, whose goal is distant,
speeding onward, shining. Now
may men, aroused by the Sun,
attain their goals and perform their
labours.*

divó rukmāḥ : cp. vi. 51, 1, rukmó ná divá úditā vy ādyant
like a golden gem of the sky he has shone forth at sunrise; and
v. 47, 3, mādhye divó nihitaḥ pṛśnir āsmā the variegated stone
set in the middle of the sky. dūrēarthas : Sūrya has far to travel
before he reaches sunset. āyan : 3. pl. pr. sb. of i go. ārthāni :
note that this word is always n. in the RV. except in two hymns
of the tenth book, in which it is m. kṛṇāvan : 3. pl. pr. sb. of kṛ
do; accented because beginning a new sentence (p. 465, 18 a).

५ यत्रा चक्रुर्मृता गातुमस्यै
श्वेनो न दीयन्नन्वेति पार्थः ।
प्रति वा सूर उदिते विधेम
नमोमिर्मित्रावरुणोत हव्यै ॥

यत्र । चक्रुः । अमृताः । गातुम् । अस्मै ।
श्वेनः । न । दीयन् । अन् । एति । पार्थः ।
प्रति । वाम् । सूरैः । उतऽदिते । विधेम ।
नमःऽभिः । मित्रावरुणा । उत । हव्यै ॥

5 yātrā cakrúr amṛtā gātúm
asmai,
śyenó ná díyann ānu eti pá-
thaḥ.
prāti vām, sūra údite, vidhema
námobhir Mitrā-Varuṇotá ha-
vyāiḥ.

*Where the immortals have made
a way for him, like a flying eagle
he follows his path. To you two,
when the sun has risen, we would
pay worship with adorations, O
Mitra-Varuṇa, and with offerings.*

yātrā : the final vowel metrically lengthened. amṛtās : various
gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have
made paths for the sun. prāti to be taken with vidhema. sūra
údite : loc. abs. (205 b).

६ नू मित्रो वरुणो अर्यमा नस्
त्नने तोकाय वरिवो दधन्तु ।

नू । मित्रः । वरुणः । अर्यमा । नः ।
त्नने । तोकाय । वरिवः । दधन्तु ।

सुगा नो विद्यां सुपथानि सन्तु सुगा । नः । विद्यां । सुपथानि । सन्तु ।
 द्यूयं पात स्वस्तिभिः सदा नः ॥ द्यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

ॐ *nū* Mitró Váruṇō Aryamā nas *Now may Mitra, Varuna, and*
tmāne tokāya vārivo dadhantu : Aryaman grant wide space to us
sugā no víśvā supāthāni santu. ourselves and to our offspring.
yūyāṃ pāta suastibhiḥ sādā Let all our paths be fair and easy
naḥ. to traverse. Do ye protect us ever-
more with blessings.

nū : to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8); only *nū* occurs as the first word of a sentence, never *nú* (p. 238); the Pada text always has *nū*. *tmāne* : this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while *ātman* is only just beginning to be thus used in the RV. (115 b a) and later supplants *tanū* *body* altogether. *dadhantu* : 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of *dadhatu*. *sugā* : lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

ĀŚVINĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*āśv-in* *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiraṇya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are *dasrá wondrous* and *nāsatya true*.

They are more closely associated with honey (*mādhū*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartā), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Ásvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭr's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Ásvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Ásvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Ásvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Ásvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Āsvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Āsvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Āsvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॑रुषसो॒ नरि॑र्जहीति	अप॑ । स्वसुः । उ॒षसः । नक् । जि॒हीति॑ ।
रि॒णक्ति॑ ह॒ष्णीर॑रुषाय॒ पन्था॑म् ।	रि॒णक्ति॑ । ह॒ष्णीः । अ॒रुषाय॑ । पन्था॑म् ।
अ॒श्वा॒मघा॑ गो॒मघा॑ वां ऊ॒वेम॑	अ॒श्वा॒मघा॑ । गो॒मघा॑ । वा॒म् । ऊ॒वेम॑ ।
दिवा॒ नक्तं॑ श॒रम॑स्सव्यु॒द्योत॑म् ॥	दिवा॑ । नक्त॑म् । श॒रम॑ । अ॒स्तत् । यु॒द्योत॑म् ॥

1 āpa svāsura Uśāso Nāg jihīte :	<i>Night departs from her sister</i>
riṇākti kṛṣṇīr aruṣāya pānthām.	<i>Dawn. The black one yields a</i>
āśvāmaghā, gōmaghā, vām hu-	<i>path to the ruddy (sun). O ye that</i>
vema :	<i>are rich in horses, rich in cows,</i>
dīvā nāktam śārum asmād yu-	<i>on you two we would call : by day</i>
yotam.	<i>and night ward off the arrow</i>
	<i>from us.</i>

Nāk (N. of nās) : this word occurs here only. āpa jihīte : 3. s. Ā. from 2. hā. Uśāsas : abl., with which svāsura agrees. Night and Dawn are often called sisters, e. g. svāsā svāsure jyāyasyai yōnim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, nāktośāsā. The hymn opens thus because the Āsvins are deities of the early dawn. kṛṣṇā (dec., p. 87) : night ; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā śādanāni asyāḥ the bright one has come ; the black one has yielded her abodes to her. riṇākti : 3. s. pr. of ric leave. aruṣāya : to the sun ; cp. i. 113, 16, āraik pānthām yātave sūryāya she has

yielded a path for the sun to go. pānthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. śárum: the arrow of death and disease; for the Āsvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu separate*, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

- २ उपायातं दाशुषे मर्त्याय
रथेन वामसञ्चिना वहन्ता ।
युयुतमस्मदनिराममीवां
दिवा नक्तं माध्वी चासीथां नः ॥
- उप॒ऽआया॑तम् । दा॒शुषे॑ । मर्त्या॑य ।
रथे॑न । वा॒मम् । अ॒ञ्चि॒ना॒ । वह॑न्ता ।
यु॒यु॒त॒म॒ । अ॒स्म॒त् । अ॒नि॒रा॒म॒ । अ॒मी॒वा॒म् ।
दि॒वा॒ । न॒क्त॒म् । मा॒ध्वी॒ । इति॑ । चा॒सी॒था॒म् ।
नः॑ ॥

- 2 upāyātam dāsúṣe mártiāya
ráthena vāmám, Ásvinā, váh-
antā.
yuyutám asmád ánirām ámi-
vām:
divā naktám, mādhwī, trāsī-
thām naḥ.
- Come hither to the aid of the
pious mortal, bringing wealth on
your car, O Āsvins. Ward off
from us languor and disease:
day and night, O lovers of honey,
may you protect us.*

upa-ā-yātam: 2. du. ipv. of *yā go*; on the accent see p. 469, 20 A a a. mādhwī: an epithet peculiar to the Āsvins. trāsīthām: 2. du. Ā. s ao. op. of *trā protect* (143, 4); irregularly accented as if beginning a new sentence.

- ३ आ वां रथमवमस्यां व्युष्टौ
सुम्नायवो वृषणो वर्तयन्तु ।
स्यूमगमस्मिमतयुग्मिरथैर्
आञ्चिना वसुमन्तं वहेयाम् ॥
- आ । वा॒म् । रथ॑म् । अ॒व॒म॒स्या॑म् । वि॒
५८६
व्यु॒ष्टौ॑ ।
सु॒म्ना॒ऽय॒वः । वृ॒ष॒णः । वर्त॑यन्तु ।
स्यू॒म॒ऽग॒म॒स्मि॒त् । अ॒त॒यु॒ग्मि॒ः । अथै॑र् ।
आ । अ॒ञ्चि॒ना॒ । वसु॑ऽमन्तम् । वहे॑याम् ॥

- 3 ā vām rátham avamásyām víu-
ṣṭau
sumnāyávo víṣaṇo vartayantu.
- Let your kindly stallions whirl
hither your car at (this) latest day-
break. Do ye, O Āsvins, bring it*

syūmagabhastim ṛtayúgbhir áś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 á, Āśvinā, vāsūmantam vahethām. *laden with wealth.*

avamāsyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is metrically lengthened in the second syllable, but, when this word occupies another position in the Pāda, the short vowel remains.

४ यो वां रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
 चिन्धुरो वसुमाँ उस्रयामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्योप यातम् चिन्धुरः । वसुमान् । उस्रयामा ।
 अमि यदा विश्वस्त्वो जिगाति ॥ आ । नः । एना । नासत्या । उप । यातम् ।
 अमि । यत् । वाम् । विश्वस्त्वः । जि-
 गाति ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vāsūmāñ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 á na enā, Nāsatyā, ūpa yātam, *order that, laden with all food, for*
 abhī yád vām viśvápsnio jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 ca. vāsūmān: Sandhi, 39. á ūpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. enā: p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the meaning of this word being doubtful, the sense of the whole Pāda remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from the ind.

५ युवं चवानं जरसीऽसुसुक्तं युवम् । चवानम् । जरसः । असुसुक्तम् ।
 नि पेदव जहथुराशुमश्चम् । नि । पेदवे । जहथुः । आशुम् । अश्चम् ।
 निरंहसस्तमसः सार्तमचिं निः । अंहसः । तमसः । सार्तम् । अचिम् ।
 नि जाङ्घषं शिथिरे धातमन्तः ॥ नि । जाङ्घषम् । शिथिरे । धातम् । अन्त-
 रिति ॥

5 yuvām Cyāvānaṃ jarāso 'mu-	<i>Ye two released Cyāvāna from</i>
muktaṃ,	<i>old age, ye brought a swift horse</i>
nī Pedāva ūhathur āśum ās-	<i>to Pedu; ye rescued Atri from</i>
vam;	<i>distress and darkness; ye placed</i>
nir āmhasas tāmasaḥ spartam	<i>Jāhuṣa in freedom.</i>
Ātriṃ,	
nī Jāhuṣām śithiré dhātam	
antāḥ.	

yuvām: note that this is the nom., yuvām being the acc.: p. 105. Cyāvāna is several times mentioned as having been rejuvenated by the Āśvins. jarāśas: abl. (p. 316 b). amumuktaṃ: ppf. of muc (140, 6, p. 158). nī ūhathur: 2. du. pf. of vah. Pedāve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Āśvins. niḥ spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. nī dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Āśvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

६ इयं मनीषा इयमंश्चिना गीर्	इयम् । मनीषा । इयम् । अश्चिना । गीः ।
इमां सुवृत्तिं वृषणा जुषेयाम् ।	इमाम् । सुवृत्तिम् । वृषणा । जुषेयाम् ।
इमा ब्रह्माणि युवयूयन्मनं	इमा । ब्रह्माणि । युवयूयन् । अगमन् ।
यूयं पात स्वस्तिभिः सदा नः ॥	यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 iyām manīṣā, iyām, Āśvinā, gīr.	<i>This is my thought, this, O</i>
imām suvr̥k̥tiṃ, vṛṣaṇā, juṣe-	<i>Āśvins, my song. Accept gladly</i>
thām.	<i>this song of praise, ye mighty ones.</i>
imā brāhmāṇi yuvayūni agman.	<i>These prayers have gone addressed</i>
yūyām pāta suastibhiḥ sādā	<i>to you. Do ye protect us evermore</i>
naḥ.	<i>with blessings.</i>

manīṣā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gír: 82. agman: 3. pl. root ao. of gam (148, 1 c). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Ásvins. On d see note on vii. 61, 6.

VĀRUNA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*kṣatrá*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyá* *occult power*; the epithet *māyín crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhṛtāvratā* *whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind, beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāśās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek *οὐρανός sky*. In any case, the word appears to be derived from the root *vr̥* cover or encompass.

vii. 86. Metre: Triṣṭubh.

१ धीरा त्वस्य महिना जनुंषि	धीरा । तु । अस्य । महिना । जनुंषि ।
वि यस्तस्तम् रोदसी चिदुर्वी ।	वि । यः । तस्तम् । रोदसी इति । चित् ।
प्र नाकमृषं ननुदे वृहन्तं	उर्वी इति ।
द्विता नचंच पप्रथच्च भूमं ॥	प्र । नाकम् । ऋष्वम् । ननुदे । वृहन्तम् ।
	द्विता । नचंचम् । पप्रथत् । च । भूमं ॥

1 dhīrā tū asya mahinā janūṃṣi,	<i>Intelligent indeed are the genera-</i>
vī yās tastāmbha rōdasī cid	<i>tions by the might of him who has</i>
urvī.	<i>propped asunder even the two wide</i>

svāyā tanvā: *with my own body = with myself* (cp. p. 450, 2 b).
 nv antār; *loc. cit.* Note that when a final original r appears in the
 Samhitā text, it is represented by Visarjanīya only in the Pada text;
 on the other hand, antāh in vii. 71, 5 appears as antār iti; *within*
Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū *be*.
 khyam: 1. s. inj. a ao. of khyā.

३ पृच्छे तदेनो वरुण दिदृक्षु-
 पो एमि चिकितुषो विपृक्षम् ।
 समानमिन्मे कवयश्चिदाङ्ग
 अयं ह तुभ्यं वरुणो हृणीति ॥

पृच्छे । तत् । एनः । वरुण । दिदृक्षु ।
 उपो इति । एमि । चिकितुषः । विपृक्षम् ।
 समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
 अयम् । ह । तुभ्यम् । वरुणः । हृणीति ॥

3 prché tád éno, Varuṇa, di-
 dīkṣu;
 úpo emi cikitūṣo vipīcham;
 samānām in me kaváyaś cid
 āhur:
 ayam ha túbhyaṃ Váruṇo hr-
 nīte.

I ask about that sin, O Varuṇa,
with a desire to find out; I ap-
proach the wise in order to ask;
the sages say one and the same
thing to me: 'this Varuṇa is wroth
with thee.'

prché: 1. s. pr. ind. \bar{A} . of prach *ask*. didīkṣu is a difficulty:
 it has been explained as L. pl. of a supposed word didīś, a very
 improbable formation = *among those who see*; also as N. s. of a ds.
 adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
 didīkṣur (úpo) = *desirous of seeing* (i. e. *finding out*). It is probably
 best, following the Padapāṭha, to take the word as n. of the ds. adj.
 used adverbially (with adv. shift of accent) = *with a desire to see*, i. e.
find out. úpo = úpa u (24). cikitūṣas: A. pl. of the pf. pt. of cit
perceive. vi-pīcham acc. inf. (167, 2 a). hrñīte: 3. s. pr. \bar{A} . of hr
be angry; w. dat. (200 l).

४ किमागं आस वरुण ज्येष्ठं

किम् । आगः । आस । वरुण । ज्येष्ठम् ।

यत्स्रोतारं जिघांससि सखायम् ।

यत् । स्रोतारम् । जिघांससि । सखायम् ।

प्र तन्नै वोचो दूळम खधावो प्र। तत्। मे। वोचः। दुः। दम। खधावः।
 ऽव त्वानेना नमसा तुर इयाम् ॥ अव। त्वा। अनेनाः। नमसा। तुरः।
 इयाम् ॥

4 kim āga āsa, Varuṇa, jyēsthāṃ *What has been that chief sin,*
 yāt stotāraṃ jighāṃsasi sākḥā- *O Varuṇa, that thou desirest to*
 yam? *slay thy praiser, a friend? Pro-*
 prá tán me voco, dūlabha sva- *claim that to me, thou that art hard*
 dhāvo: *to deceive, self-dependent one: thee*
 āva tvānenā námasā turá iyām. *would I, free from sin, eagerly*
 appease with adoration.

jyēsthāṃ = jyāiṣṭhāṃ, to be pronounced as a trisyllable (15, 1 f).
 yāt: *that* as a cj. (p. 242). jighāṃsasi: ds. of han *slay*. prá vocas:
 inj. ao. of vac *say*. dūlabha: 49 c. turá iyām = turāḥ iyām (op.
 of i go), to be pronounced, with irr. secondary contraction (cp. 22 a;
 48 a), as turéyām. āva to be taken with iyām (cp. 5 a-c).

५ अव द्रुग्धानि पित्र्यां ह्यजा नो अव। द्रुग्धानि। पित्र्यां। ह्यज। नः।
 ऽव या वयं चक्षमा तनूभिः। अव। या। वयम्। चक्षम। तनूभिः।
 अव राजन्पशुतुपं न तायुं अव। राजन्। पशुतुपम्। न। तायुम्।
 ह्यजा वत्सं न दास्यो वसिष्ठम् ॥ ह्यज। वत्सम्। न। दास्यः। वसिष्ठम् ॥

5 āva drugdhāni pītriā sṛjā no, *Set us free from the misdeeds*
 āva yā vayāṃ cakṛmā tanū- *of our fathers, from those that we*
 bhiḥ. *have committed by ourselves. Re-*
 āva, rājan, paśutpam ná tā- *lease Vasiṣṭha, O King, like a*
 yūm, *cattle-stealing thief, like a calf from*
 sṛjā, vatsām ná dām^ano, Vāsi- *a rope.*
 ṣṭham.

āva sṛjā (metrically lengthened final, also in d): note the different
 construction in a: acc. of object and dat. of prs.; and in c d: acc. of
 prs. and abl. of that from which V. is set free. drugdhāni: pp.

of *druh*. *cakṛmā*: metrical lengthening of final vowel. *tanūbhis*: in the sense of a *ref. prn.* *avā srjā*: i. e. from *sin.* *tāyúm*: as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, mumócata stenám baddhám iva as such set us free, O Ādityas, like a thief who is bound.* *dāmnas*: distinguish *dāman n.* *bond* and *dāman n.* *act of giving* from *dāmán m.* *giver* and *gift*.

६ न स खो दक्षो वरुण धृतिः सा	न। सः। खः। दक्षः। वरुण। धृतिः। सा।
सुरा मनुर्विभीदको अचित्तिः।	सुरा। मनुः। वि॒भोद॑कः। अचित्तिः।
अस्ति ज्ञायान्कनीयस उपरि	अस्ति। ज्ञायान्। कनीयसः। उप॒रि॒।
स्वप्नश्चेदनुतस्य प्रयोता ॥	स्वप्नः। च॒न। इत्। अनु॑तस्य। प्र॒यो॒ता॒ ॥

6 ná sá svó dákṣo, Varuṇa, dhṛú-
tiḥ sá :

sūrā manyúr vibhīdako ácittiḥ;
ásti jyāyān kánīyasa upārē;
svāpnas canéd ānṛtasya pra-
yotā.

*It was not my own intent, O
Varuṇa, it was seduction : liquor,
anger, dice, thoughtlessness ; the
elder is in the offence of the younger ;
not even sleep is the warder off of
wrong.*

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhṛúti*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9 ; 171, 2), which occurs at the end of one or two cds., as Varuṇa-dhṛú-t *deceiving Varuṇa*; cp. also v. 12, 5: *ádhr-ṣata svayám eté vácobhir ṛjūyaté vṛjināni bruvántaḥ these have deceived themselves with their own words, uttering crooked things to the straightforward man.* Thus the meaning of *dhṛúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upārē*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*ṛ go*). The cd. vb. *upa ṛ* occurs two or three times, e. g. AV. vii. 106, 1: *yád ásmṛti cakṛmā kiṃ cid, upārimā cáraṇe if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yāḥ . . . prasavé . . . āsi bhūmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* *prayotā*: this word might be derived from *pra + yu join* or *pra + yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *canā* then would have the original sense of *not even* (pp. 229-80). *svāpnas*: i. e. by producing evil dreams.

७ अरं दासो न मीद्धुषे कराण्य- अरम् । दासः । न । मीद्धुषे । कराण्यि ।
हं देवाय भूर्ययेऽनागाः । अहम् । देवाय । भूर्यये । अनागाः ।
अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।
गृत्सं राये कवितरो जुनाति ॥ गृत्सम् । राये । कविऽतरः । जुनाति ॥

7 āram, dāsó ná, mīḍhūṣe karāṇi I will, like a slave, do service
ahām devāya bhūrnyaye ānāgāḥ. sinless to the bounteous angry god.
ācētayad acito devó aryó ; The noble god made the thoughtless
gṛtsam rāyē kavitaro junāti. think ; he, the wiser, speeds the
experienced man to wealth.

mīḍhūṣe: dat. s. of *mīḍhvāms*. *karāṇi*: 1. s. sb. root ao. of *kṛ* do; to be taken with the adv. *āram* (p. 313, 4). *ācētayat*: see cit. *gṛtsam*: even the thoughtful man Varuṇa with his greater wisdom urges on. *rāyē*: final dat. (of *rāi*), p. 314, 2. *junāti*: 3. s. pr. of *jū* speed.

८ अयं सु तुभ्यं वरुण स्वधावो अयम् । सु । तुभ्यम् । वरुण । स्वधाऽवः ।
हृदि सोम उपश्रितश्चिदसु । हृदि । सोमः । उपऽश्रितः । चित् । असु
शं नः चेमे शमु योगे नो असु शम् । नः । चेमे । शम् । ऊं इति । योगे ।
यूयं पात स्वस्तिभिः सदा नः ॥ नः । असु ।
यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

8 ayám sú túbhyam, Varuṇa sva-
dhāvo,
hr̥dī stóma úpaśritaś cid astu.
śám naḥ kṣéme, śám u yóge nō
astu.
yūyám pāta suastibhiḥsádā naḥ.

*Let this praise be well impressed
on thy heart, O self-dependent
Varuṇa. Let us have prosperity
in possession, prosperity also in
acquisition. Do ye protect us ever-
more with blessings.*

túbhyam : dat. of advantage (p. 314, B 1). astu naḥ : p. 320 f.
On d see note on vii. 61, 6.

MAṆḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं शश्याना
ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां
प्र मण्डूकां अवादिषुः ॥

संवत्सरम् । शश्यानाः ।
ब्राह्मणाः । व्रतचारिणः ।
वाचम् । पर्जन्यजिन्वितां ।
प्र । मण्डूकाः । अवादिषुः ॥

1 samvatsarām śaśayānā
brāhmaṇā vratacārīṇaḥ,
vācam Parjanya-jinvitām
prā maṇḍūkā avādiṣuḥ.

*The frogs having lain for a year,
like Brāhmanas practising a vow,
have uttered forth their voice roused
by Parjanya.*

samvatsarām : acc. of duration of time (197, 2). śaśayānās : pf. pt. *Ā.* of śī lie (p. 155, f. n. 1). brāhmaṇās : i. e. like Brahmins. vratacārīṇas : i. e. *practising a vow* of silence. Parjanya-jinvitām : because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ : iṣ ao. of vad (145, 1).

२ दिव्या आपो अभि यदेनमायन्
 दृतिं न शुष्कं सरसी शयानम् ।
 गवामहं न मायुर्वत्सिनीनां
 मण्डूकानां वसुरत्रा समेति ॥

दिव्याः । आपः । अभि । यत् । एनम् ।
 आयन् ।
 दृतिम् । न । शुष्कम् । सरसी इति ।
 शयानम् ।
 गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।
 मण्डूकानाम् । वसुः । अत्र । सम् । एति ॥

2 divyā āpo abhi yād enam āyan,
 dṛtiṃ nā śuṣkaṃ, sarasī śāyā-
 nam,
 gāvām āha nā māyūr vatsinī-
 nām,
 maṇḍūkānām vagnūr ātrā sām
 eti.

*When the heavenly waters came
 upon him lying like a dry leather-
 bag in a lake, then the sound of the
 frogs unites like the lowing of cows
 accompanied by calves.*

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the
 sing. maṇḍūkāḥ in 4 c used collectively. āyan: ipf. of i (p. 130).
 sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-
 up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā
 (metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमेनां उशतो अभ्यवर्षीत्
 तृष्यावतः प्रवृष्यागतायाम् ।
 अखखलीकृत्या पितरं न पुत्रो
 अन्यो अन्यमुप वदन्तमेति ॥

यत् । ईम् । एनान् । उशतः । अभि ।
 अवर्षीत् ।
 तृष्यावतः । प्रवृषि । आगतायाम् ।
 अखखलीकृत्यं । पितरम् । न । पुत्रः ।
 अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

8 yād im enām uśatō abhy āvar-
 ṣīt
 tṛṣyāvataḥ, prāvṛṣi āgatāyām,
 akhkhaliḥkṛtyā, pitāraṃ nā pu-
 trō,
 anyō anyām ūpa vādantam eti.

*When he has rained upon them
 the eager, the thirsty, the rainy
 season having come, one with a
 croak of joy approaches the other
 while he speaks, as a son (ap-
 proaches) his father.*

im : see p. 220, 2. *uśatās* (pr. pt. A. pl. of *vaś desire*) : *longing for rain*. *āvarṣit* : *iṣ* no. of *vṛṣ* : if the subject were expressed it would be *Parjanya*. *prāvṛṣi* : loc. abs. (see 205, 1 b). *akhkhalikṛtyā* : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with *ā* in the Pada text. *anyās* : i. e. *maṇḍūkas*.

- ४ अन्यो अन्यमनु गृभ्णातिनोर
 अपां प्रसर्गे यदमन्दिषाताम् ।
 मण्डूको यदभिवृष्टः कनिष्कन्
 पृश्निः संपृङ्क्ते हरितेन वाचम् ॥
- अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।
 अपाम् । प्रसर्गे । यत् । अमन्दिषाताम् ।
 मण्डूकः । यत् । अभिवृष्टः । कनिष्कन् ।
 पृश्निः । सम्पृङ्क्ते । हरितेन । वाचम् ॥

- 4 anyo anyām ānu gr̥bhṇāti enor, One of the two greets the other
 apām prasargé yád āmandiṣā- when they have revelled in the dis-
 tām. charge of the waters. When the
 maṇḍūko yád abhivṛṣṭaḥ ká- frog, rained upon, leaps about, the
 iṣkan, speckled one mingles his voice with
 pṛśniḥ sampṛṅkté hāritena vā- (that of) the yellow one.
 cam.

enos : gen. du., of *them two* (112 a). *gr̥bhṇāti* : 3. s. pr. of *grabh*. *āmandiṣātām* : 3. du. *Ā. iṣ* no. of *mand exhilarate*. *maṇḍūkas* : in a collective sense. *kāniṣkan* : 3. s. inj. int. of *skand leap* (= *kāniṣkand*t), see 174 b. Note that this form in the Pada text is *kāniṣkan*, because in the later Sandhi *s* is not cerebralized before *k* (cp. 67). The use of the inj. with *yád* is rare. *sampṛṅkté* : 3. s. *Ā. pr.* of *pre mix*.

- ५ यदेषामन्यो अन्यस्व वाचं
 शाक्तस्वैव वदति शिचमाणः ।
 सर्वं तदेषां समुधैव पर्व
 यत्सुवाचो वदथनाध्यसु ॥
- यत् । एषाम् । अन्यः । अन्यस्व । वाचम् ।
 शाक्तस्वैव । वदति । शिचमाणः ।
 सर्वम् । तत् । एषाम् । समुधाऽइव । पर्व ।
 यत् । सुवाचः । वदथन । अधि । अप्सु ॥

- 5 yád eṣām anyo anīāsya vācam, When one of them repeats the
 śāktāsyeva vādati śikṣamāṇaḥ, speech of the other, as the learner

sārvam tād eṣām samṛdheva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apsū. *eloquent ye repeat upon the waters.*

eṣām : cp. enos in 4 a. samṛdhā : the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samṛdhā : inst. of samṛdh, lit. *growing together*, then *unison, harmony*. pārva, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana : see p. 125, f. n. 3 ; change, as often, from 3. prs. to 2. ādhi : 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः गोऽमायुः । एकः । अजऽमायुः । एकः ।
 पृश्निको हरित एक एषाम् । पृश्निः । एकः । हरितः । एकः । एषाम् ।
 समानं नाम विभ्रतो विरूपाः समानम् । नाम । विभ्रतः । विरूपाः ।
 पुरुत्रा वाचं पिपिशुर्वदन्तः ॥ पुरुऽत्रा । वाचम् । पिपिशुः । वदन्तः ॥

6 gómāyur éko, ajāmāyur ékaḥ ; *One lows like a cow, one bleats*
 pṛśnir éko ; hárita éka eṣām. *like a goat ; one is speckled, one of*
 samānām nāma bíbhrato ví- *them is yellow. Bearing a common*
 rūpāḥ. *name, they have different colours.*
 purutrā vācam pipīśur vād- *In many ways they adorn their*
 antaḥ. *voice in speaking.*

gómāyus : cp. 2 c. pṛśnis, háritas : cp. 4 d. samānām : they are all called frogs, though they have different voices and colours. bíbhratas : N. pl. pr. pt. of bhr̥ (p. 132). purutrā : note that the suffix in words in which the vowel is always long in the Saṃhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also ; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipīśur : they modulate the sound of their voices (cp. a).

- ७ ब्राह्मणासो अतिरात्रे न सोमे
सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्य तदहः परि ष्ठ
यन्मण्डूकाः प्रावृषीणं बभूव ॥
- ब्राह्मणासः । अतिरात्रे । न । सोमे ।
सरः । न । पूर्णम् । अभितः । वदन्तः ।
संवत्सरस्य । तत् । अहरिति । परि । ष्ठ ।
यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

- 7 brāhmaṇāso atirātré ná sóme,
sáro ná pūrṇám abhító, vād-
antaḥ,
samvatsarasya tád áhaḥ pári
ṣṭha,
yán, maṇḍūkāḥ, prāvṛṣīṇam ba-
bhúva.
- Like Brahmins at the over-night
Soma sacrifice speaking around as
it were a full lake, ye celebrate that
day of the year which, O Frogs, has
begun the rains.*

atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhítas: 177, 1. pári ṣṭha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛṣīṇam babhúva: has become one that belongs to the rainy season.

- ८ ब्राह्मणासः सोमिनो वाचमक्रतु
ब्रह्म कृष्वन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना
आविर्भवन्ति गुह्या न के चित् ॥
- ब्राह्मणासः । सोमिनः । वाचम् । अक्रतु ।
ब्रह्म । कृष्वन्तः । परिवत्सरीणम् ।
अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
आविः । भवन्ति । गुह्याः । न । के । चित् ॥

- 8 brāhmaṇāsaḥ somíno vācam
akrata,
bráhma kṛṣvántaḥ parivatsa-
rīṇam.
adhvaryávo gharmināḥ siṣvid-
ānā,
āvír bhavanti; gúhiā ná ké cit.
- Soma-pressing Brahmins, they
have raised their voice, offering
their yearly prayer. Adhvaryu
priests, heated, sweating, they
appear; none of them are hidden.*

brāhmaṇāśas : ná need not be supplied (as in 1 b), the frogs being identified with priests. somīnas : *celebrating a Soma sacrifice*, which expresses much the same as sáro ná pūrṇám abhītaḥ in 7 b. vācam akrata : cp. vādantas in 7 b. akrata : 8. pl. Ā. root ao. of kṛ (148, 1 b). brāhma : with b cp. 7 c, d. gharminas is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. siṣvidānās : pf. pt. Ā. of svid ; note that the cerebralized initial of the root is restored in the Pada text ; cp. kaniṣkan in 4 c. āvis : see p. 266, b.

९ देवहिंति जुगुपद्वादशसं	देवऽहिंतिम् । जुगुपुः । द्वादशसं ।
ऋतुं नरो न प्र भिनन्त्येति ।	ऋतुम् । नरः । न । प्र । भिनन्ति । एते ।
संवत्सरे प्रावृष्यागतायां	संवत्सरे । प्रावृषि । आऽगतायाम् ।
तप्ता घर्मा अश्रुवते विसर्गम् ॥	तप्ताः । घर्माः । अश्रुवते । विऽसर्गम् ॥

9 devāhitim jugupur dvādaśāsya : *They have guarded the divine*
 ṛtūm náro ná prá minanti eté. *order of the twelvemonth : these*
 samvatsaré, prāvṛṣi āgatāyām, *men infringe not the season. In a*
 taptā gharṃā aśruvate visar- *year, the rain time having come, the*
 gām. *heated milk-offerings obtain release.*

devāhitim : on the accent see p. 456, 2 a. jugupur : pf. of gup *protect*. dvādaśāsya : note the difference of accent and inflexion between dvādaśa *twelve* (104) and dvādaśā *consisting of twelve, twelfth* (107) ; supply samvatsarāsya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa *consisting of twelve* months and caturviṃśa *consisting of twenty-four* half-months. The gen. naturally depends on devāhitim, as being in the same Pada. Prof. Jacobi understands dvādaśāsya as the ordinal *twelfth* supplying māsasya *month*, and making it depend on ṛtūm in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-nanti* : from *mī* *damage* ; cp. 7 c, d. *saṃvatsaré* : cp. 203, 3 a. *prāvīṣi āgatāyām* : loc. abs. as in 3 b. *taptā gharṁāḥ* is meant to be ambiguous : *heated milk-pots* with reference to the priests (cp. *adhvaryávo gharṁīṇaḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trīṣyāvatas* in 3 b). *ásnuvate* (3. pl. *Ā. pr.* of *amś* *obtain*) *visargám* *obtain release* or *discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

१० गोमायुरदादजमायुरदात्
पृश्निरदाद्वरितो नो वसूनि ।
गवां मण्डूका ददतः श्रुतानि
सहस्रसावे प्र तिरन्ते आयुः ॥

गोऽमायुः । अदात् । अजऽमायुः । अदात् ।
पृश्निः । अदात् । हरितः । नः । वसूनि ।
गवाम् । मण्डूकाः । ददतः । श्रुतानि ।
सहस्रस्रावे । प्र । तिरन्ते । आयुः ॥

10 *gómāyur adād, ajámāyur adāt,*
pṛśnir adād, dhárito no vásūni.
gávām maṇḍūkā dādataḥ śa-
tāni,
sahasrasāvé prā tiranta āyuh.

He that lows like a cow has given
us riches, he that bleats like a goat
has given them, the speckled one
has given them, and the yellow
one. The frogs giving us hundreds
of cows prolong our life in a
thousandfold Soma pressing.

gómāyus &c. (cp. 6 a) : the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dādatas* : N. pl. of pr. pt. of *dā* *give* (cp. 156). *sahasrasāvé* : loc. of time like *saṃvatsaré* in 9 c ; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 53, 7 d.

VIŚVE DEVĀḤ

The comprehensive group called *Viśve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirasas.

viii. 29. Metre: Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बभुरेको विषुणः सूनरो युवा- बभुः । एकः । विषुणः । सूनरः । युवा ।
ज्यङ्क्ते हिरण्ययम् ॥ अजि । अङ्क्ते । हिरण्ययम् ॥

1 babhrúr éko viṣuṇaḥ sūnáro One is brown, varied in form,
yúvā. bountiful, young. He adorns him-
añjī añkte hiranyáyam. self with golden ornament.

babhrús: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as *aruṇá ruddy*, but most often as *hári tawny*. *viṣuṇas*: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. *yúvā*: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. *añjī*: cognate acc. (p. 300, 4). *añkte*: 3. s. *Ā.* of *añj anoint*, with middle sense *anoints himself*. *hiranyáyam*: cp. ix. 86, 43, *mádhunā abhí añjate*.. *hiranyapāvā āsu gr̥bhñate* they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेक आ ससाद् द्योतनो योनिम् । एकः । आ । ससाद् । द्योतनः ।
ऽन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka ā sasāda dyótano, One has, shining, occupied his
antár devéṣu médhiraḥ. receptacle, the wise among the gods.

yónim: the sacrificial fireplace; cp. iii. 29, 10, *ayám te yónir ṛtvíyo, yáto jātó árocathāḥ*: *tám jānānn, Agna, ā sīda* this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,

occupy it. dyótanas : the brightness of Agni is constantly dwelt on. médhiras : the wisdom of Agni is very frequently mentioned ; in i. 142, 11 he is called devó devéṣu médhiraḥ *the wise god among the gods*.

३ वाशीमेकीं विमर्ति हस्तं आयसीम् वाशीम् । एकः । विमर्ति । हस्तं । आयसीम् ।
अन्तर्देवेषु निध्रुविः ॥ अन्तः । देवेषु । निध्रुविः ॥

3 vāśīm éko bibharti hásta āya- *One bears in his hand an iron*
sīm, *axe, strenuous among the gods.*
antár devéṣu nídhruviḥ.

vāśīm : this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2 ; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tvāṣṭā . . apāsām apástamaḥ . . śísīte nūnām paraśūm suāyasām *Tvaṣṭr, most active of workers, now sharpens his axe made of good iron.* nídhruviḥ : strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वज्रमेकीं विमर्ति हस्तं आहितं वज्रम् । एकः । विमर्ति । हस्तं । आहितम् ।
तेन वृचाणि जिघ्रति ॥ तेन । वृचाणि । जिघ्रति ॥

4 vājram éko bibharti hásta áhi- *One bears a bolt placed in his*
tam : *hand : with it he slays his foes.*
téna vr̥trāṇi jighnate.

á-hitam : pp. of dhā *place* ; accent, p. 462, 13 b. jighnate : 3. s. pr. Ā. of han *slay*, see p. 482. vājram : this, as his distinctive weapon, shows that Indra is meant.

५ तिग्ममेकीं विमर्ति हस्तं आयुधं तिग्मम् । एकः । विमर्ति । हस्तं । आयुधम् ।
शुचिरुग्रो जलāषभेषजः ॥ शुचिः । उग्रः । जलāषभेषजः ॥

5 tigmām éko bibharti hásta āyu- *One, bright, fierce, with cooling*
dham, *remedies, bears in his hand a sharp*
śúcīr ugró jalāṣabheṣajaḥ. *weapon.*

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthirāadhanvan* having a strong bow, *kṣipreṣu* swift-arrowed, *tigmāyudha* having a sharp weapon, and in vii. 46, 3 his *lightning shaft*, *didyút*, is mentioned. **ugrās** : this epithet is several times applied to Rudra (cp. ii. 33). **jālāṣa-bheṣajas** : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called *jālāṣa*, and his hand is described as *jālāṣa* (as well as *bheṣajā*) in ii. 33, 7 ; these terms are applied to no other deity. *b* has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथा पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

6 pathá ékaḥ pīpāya; táskaro . One makes the paths prosperous;
yathā like a thief he knows of treasures.
eṣā veda nidhīnām.

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. **pīpāya** : pf., with lengthened red. vowel, from *pi* (= *pyā*) *make full or abundant* ; cp. vi. 53, 4 : *vī pathó vājasātaye cinuhi clear the paths for the gain of wealth* (addressed to Pūṣan); and x. 59, 7 : *dadātu pūnaḥ Pūṣā pathiām yā suastiḥ let Pūṣan give us back the path that is propitious*. **táskaras** : to be taken with *b* ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : *āvīr gūḥā vāsū karat, suvéda no vāsū karat may he make hidden wealth manifest, may he make wealth easy for us to find* ; he also finds lost cattle ; cp. vi. 54, 5-10. **yathām** : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). **veda** : with gen. (202 A c). **nidhīnām** : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रींशक उरुगायो वि चक्रमे त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यच्च देवासो मदन्ति ॥ यच्च । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó vi cakrame, One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
hilarated.

trīṇi: cognate acc. (p. 300, 4) supply vikrāmaṇāni (cp. yāsya urūṣu triṣū vikrāmaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyā: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yātra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

८ विभिर्द्वा चरतु एकया सह

विभिः । द्वा । चरतः । एकया । सह ।

प्र प्रवासेव वसतः ॥

प्र । प्रवासादेव । वसतः ॥

8 vibhir duā carata, ékayā sahā :
prā pravāseva vasataḥ.

With birds two fare, together
with one woman : like two travellers
they go on journeys.

vibhis: cp. i. 118, 5, pári vām áśvāḥ patangā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā . . ékayā sahā: the two Áśvins with their one companion, Sūryā; cp. l. c.; ā vām rátham yuvatis tiṣṭhad . . , duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: ā yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prā vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāseva as irr. contraction for pravāsām iva: they travel as it were on a journey.

९ सदो द्वा चक्राते उपमा दिवि
सम्राजा सर्पिरासुती ॥

सदः । द्वा । चक्राते इति । उपमा ।
दिवि ।

सम्राजा । सर्पिरासुती इति सर्पिः
ऽन्नासुती ॥

9 sádo duā cakrāte upamā divi :
samrájā sarpírasutī.

Two, as highest, have made for
themselves a seat in heaven : two
sovereign kings who receive melted
butter as their draught.

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. \bar{A} . of kṛ with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त॒ एके॑ महि॒ सामं॑ मन्व॒त
तेन॒ सूर्यम॑रोचयन् ॥

अर्चन्तः । एकै । महि । सामं । मन्व॒त ।
तेन । सूर्यम् । अ॒रोच॒यन् ॥

10 ārcanta éke māhi sāma man-
vata :
tēna sūryam arocayan.

*Singing, some thought of a great
chant : by it they caused the sun to
shine.*

ārcantas : singing is characteristic of the Āngirases ; e. g. i. 62, 2, sāma yēnā . . ārcanta Āngiraso gā āvindan *the chant by which the Āngirases, singing, found the cows* ; the Maruts are described in x. 78, 5 as viśvārūpā Āngiraso nā sāmabhiḥ *manifold with chants like the Āngirases*. The Āngirases again are those yā ṛtēna sūryam āroha-ayan divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Sāyaṇa and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun : yām vāi sūryam Svārbhānus tāmasā āvidhyad, *Ātrayas tām ānv avindan the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing. : gūlham sūryam tāmasā . . brāhmaṇā avindad *Ātriḥ Atri by prayer found the sun hidden by darkness* (6) and *Ātriḥ sūryasya divi cākṣur ādhāt Atris placed the eye of the sun in heaven* (8) ; and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. éke : the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata : 3. pl. ipf. \bar{A} . (without augment) of man *think*. arocayan : ipf. cs. of roc *shine*.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The-anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indru* *the bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruná*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punāná flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá pure*, but much oftener *śukrá* or *śuci* *bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróṇa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj. cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*āsír*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the *Rbhus* are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhástha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*pāti*) of plants, which also have him as their king; he is a lord of the wood (*vānaspāti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mádhu*, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= Av. *hu*) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagatī.

१ स्वा॒दो॒र॒भ॒क्षि॒ वय॑सः सु॒मे॒धाः	स्वा॒दोः । अ॒भ॒क्षि॒ । वय॑सः । सु॒मे॒धाः ।
स्वा॒ध्मो॑ वरि॒वो॒वित्तर॑स्व ।	सु॒ऽअ॒ध्मः । व॒रि॒वो॒वित॑ऽत्तर॒स्व ।
वि॒श्वे॒ यं दे॒वा उ॒त म॒र्त्या॒सो	वि॒श्वे॑ । य॒म् । दे॒वाः । उ॒त । म॒र्त्या॒सः ।
मधु॑ ब्रुवन्तो॒ अभि॑ संचरन्ति ॥	मधु॑ । ब्रुवन्तः । अ॒भि । स॒म्ऽच॑रन्ति ॥

1 svádór abhakṣi váyasaḥ sume- dhāḥ	<i>Wisely I have partaken of the</i>
suādhīo varivovittarasya,	<i>sweet food that stirs good thoughts,</i>
vísve yám devá utá mártiāso,	<i>best banisher of cure, to which all</i>
mádhu bruvānto, abhī saṃcār- anti.	<i>gods and mortals, calling it honey,</i> <i>come together.</i>

ábhakṣi: 1. s. *Ā.* s ao. of *bhaj share*; with partitive gen. (202 A e).
sumedhās: appositionally, as a wise man; svādhyaḥ: gen. of
svādhī (declined like rathī, p. 85, f. n. 4). yám: m. referring to the
n. váyas, as if to sóma. abhī saṃcāranti: p. 469, B a.

२ अ॒न्तश्च॑ प्रा॒गा अ॒दि॒ति॒र्भवा॑स्व	अ॒न्तरि॑ति । च । प्र । अ॒गाः । अ॒दि॒तिः॥
अ॒वया॑ता ह॒र॒सो॒ दैव्य॑स्व ।	भ॒वा॒सि॒ ।
इ॒न्द्र॒वि॒न्द्र॑स्व स॒ख्यं जु॑षाणः	अ॒व॒या॒ता । ह॒र॒सः । दैव्य॑स्व ।
अ॒ष्टौ॒व धु॒र॒म॒नु॒ रा॒य ऋ॒ध्याः ॥	इ॒न्द्रो॒ इति॑ । इ॒न्द्र॑स्व । स॒ख्यम् । जु॑षाणः ।
	अ॒ष्टौ॒ऽइ॒व । धु॒र॒म् । अ॒नु॒ । रा॒ये । ऋ॒ध्याः ॥

2 antás ca prágā, Áditir bhavāsi,	<i>If thou hast entered within, thou</i>
avayātā háraso dáiviasya.	<i>shall be Aditi, appeaser of divine</i>
Índav, Índrasya sakhiām ju-	<i>wrath. Mayest thou, O Indu,</i>
sānāḥ,	<i>enjoying the friendship of Indra,</i>
śráusṭīva dhúram, ánu rāyā	<i>like an obedient mare the pole,</i>
rdhyāḥ.	<i>advance us to wealth.</i>

antás: cp. note on vii. 86, 2 b. Soma is here addressed. prágās: the Padapāṭha analysis of this as prā ágāḥ is evidently wrong, because in a principal sentence it must be prā agāḥ (p. 468, 20) or in a subordinate one pra-ágāḥ (p. 469, 20 B); here it is the latter, because of ca = *if* (p. 229, 3). Áditis: because Aditi releases from sin (e. g. anāgāstváṃ no Áditiḥ kṛnotu *may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. Índav: vocatives in o aro always given as Pragrhya in the Pada text (o iti) even though their Sandhi before vowels may be av or a in the Samhitā text; cp. note on ii. 33, 3 b. śráuṣṭī: this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. rāyé: this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to dhūram; nas may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' rdhyās: root ao. op. of rdh *thrive*.

३ अपाम् सोमममृता अभूमा-
गन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्क्षणवदरातिः
किम् धूर्तिरमृतं मर्त्यस्य ॥

अपाम् । सोमम् । अमृताः । अभूम् ।
अगन्म । ज्योतिः । अविदाम् । देवान् ।
किम् । नूनम् । अस्मान् । क्षणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । अमृतम् । मर्त्यस्य ॥

3 āpāma sōmam; amṛtā abhūma;
āganma jyōtir; āvidāma devān.
kim nūnām asmān kṣṇavad a-
rātiḥ?
kim u dhūrtir, amṛta, mārti-
asya? We have drunk Soma; we have
become immortal; we have gone to
the light; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). āpāma: root ao. of pā *drink*. abhūma: root ao. of bhū *become*. āganma: root ao. of gām *go*. jyōtis: acc. of the goal (197 A 1). āvidāma: a ao. of 2. vid *find*. kṣṇavat: 3. s. pr. sb. of kṛ *do* (p. 134). amṛta: Soma.

४ शं नो भव हृद् आ पीत इन्द्रो
पितेव सोम सूनवे सुशेवः ।
सखेव सख्यं उरुशंस धीरः
प्र ण आयुर्जीवसे सोम तारीः ॥

शम् । नः । भव । हृदे । आ । पीतः ।
इन्द्रोऽइति ।
पिताऽइव । सोम । सूनवे । सुशेवः ।
सखाऽइव । सख्यं । उरुशंस । धीरः ।
प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śām no bhava hṛdā ā pītā,
Indo;
pitēva, Soma, sūnāve suśēvaḥ,
sākheva sākhyā, uruśamsa, dhī-
raḥ,
prā ṇa āyur jīvāse, Soma, tāriḥ.

*Do good to our heart when drunk,
O Indu; kindly like a father, O
Soma, to his son, thoughtful like a
friend to his friend, O far-famed
one, prolong our years that we may
live, O Soma.*

śām hṛdé refreshing to the heart occurs several times; the emphasizing pcl. ā is here added to the dat. prā ṇaḥ: Sandhi, 65 c. jīvāse: dat. inf. of jīv live. tāris: iṣ ao. inj. from tṛ cross.

५ इमे मा पीता यशसं उरुष्यवो
रथं न गावः समनाह पर्वसु ।
ते मा रचन्तु विस्रसं चरिचाद्
उत मा सामाद्यवयन्त्विन्दवः ॥

इमे । मा । पीताः । यशसः । उरुष्यवः ।
रथम् । न । गावः । सम् । अनाह ।
पर्वसु ।
ते । मा । रचन्तु । विऽस्रसः । चरिचात् ।
उत । मा । सामात् । यवयन्तु । इन्दवः ॥

5 imé mā pītā yaśása uruṣyávo,
rátham ná gāvaḥ, sám anāha
pārvasu;
té mā rakṣantu visráśaś carī-
trād,
utá mā srāmād yavayantu in-
davaḥ.

*These glorious, freedom-giving
(drops), ye have knit me together
in my joints like straps a car; let
those drops protect me from break-
ing a leg and save me from
disease.*

imé: supply indavas from d. yaśásas: p. 59. uruṣyávas: cp. varivovittarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhiḥ sámnaddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-srams*) with attracted object in the abl. *caritrād*: p. 337, 3a. Note that *Pada c* is a *Triṣṭubh*. *yavayantu*: cs. ipv. of *yu separate*. Change in *c* and *d*, as often, from 2. to 3. prs.

ई अग्निं न मा मथितं सं दिदीपः

प्र चक्षय कृणुहि वसंसो नः ।

अथा हि ते मद आ सोम मन्ये

रेवा इव प्र चरा पुष्टिमर्ह ॥

अग्निम् । न । मा । मथितम् । सम् ।

दिदीपः ।

प्र । चक्षय । कृणुहि । वसंसः । नः ।

अथ । हि । ते । मदे । आ । सोम । मन्ये ।

रेवान् इव । प्र । चर । पुष्टिम । अर्ह ॥

6 *agnīm ná mā mathitām sām*
didīpaḥ;

prā cakṣaya; *kṛṇuhī vāsyaso*
naḥ.

áthā hí te máda á, Soma,
mánye

revāṁ iva. prā carā puṣṭim
ácha.

Like fire kindled by friction
in flame me; illumine us; make
us wealthier. For then, in thy
intoxication, O Soma, I regard
myself as rich. Enter (into us)
for prosperity.

didīpas: red. ao. inj. of *dīp shine*. *prā cakṣaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhī*: cp. p. 134; accented as beginning a sentence. *vāsyasas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2a). *áthā* (metrically lengthened): *then*, when inflamed by Soma. *revān*: predicatively with *mánye* (196 a), *iva* being sometimes added. *prā carā* (metrically lengthened): cp. 2a, *antás ca prāgāḥ*. *puṣṭim ácha*: give us actual prosperity also.

७ इषिरेण ते मनसा सुतस्त्र

मचीमहि पित्र्यस्त्रेव रायः ।

इषिरेण । ते । मनसा । सुतस्त्र ।

मचीमहि । पित्र्यस्त्रेव । रायः ।

सोमं राजन्प्र ण आयूषि तारीरु सोमं । राजन् । प्र । नः । आयूषि ।
अहानीव सूर्यो वासराणि ॥ तारीः ।

अहानिऽइव । सूर्यः । वासराणि ॥

7 iṣirēṇa te mānasā sutāsya

Of thee pressed with devoted mind

bhakṣimāhi, pītriasyeva rāyāḥ.

we would partake as of paternal

Sōma rājan, prā ṇa āyūṃṣi

we callth. King Soma, prolong our

tārīr,

years as the sun the days of

āhānīva sūrio vāsarāṇi.

spring.

bhakṣimāhi: s ao. op. of bhaj *share*. pītryasya iva: because Soma is regarded as a father, cp. 4 b. Sōma rājan: being a single voc. (rājan is in apposition), Sōma alone is accented (p. 465, 18). prā ṇas: cp. 4 d. tārīs: cp. 4 d. āhāni: 91, 2.

८ सोमं राजन्मृक्या नः स्वस्ति

सोमं । राजन् । मृक्यं । नः । स्वस्ति ।

तव ससि ब्रत्याऽस्तस्य विद्धि ।

तव । ससि । ब्रत्याः । तस्य । विद्धि ।

अलर्ति दत्तं उत मन्युरिन्दो

अलर्ति । दत्तः । उत । मन्युः । इन्दो इति ।

मा नो अयौ अनुकामं परा दाः ॥

मा । नः । अयः । अनुकामम् । परा ।

दाः ॥

8 Sōma rājan, mṛṣāyā naḥ su-
astī;

*King Soma, be gracious to us
for welfare; we are thy devotees:*

tāva smasi vratīās: tāsyā vid-
dhi.

*know that. There arise might and
wrath, O Indu: abandon us not*

ālartī dākṣa utā manyūr, Indo;
mā nō aryó anukāmam pārā

*according to the desire of our
foe.*

dāḥ.

mṛṣāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. svastī: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = su + asti is not analysed in the Padapāṭha (cp. note on i. 1, 9). smasi: 1. pl. pr. of as *be*. tāsyā: with vid

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *álariti*: 3. s. pr. int. of *r go* (174 a). *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmám*; cp. *árātis* in 3 c. *dāḥ*: 2. s. root ao. inj. of *dā give*.

९ त्वं हि नस्तन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गात्रेगात्रे निषसत्या नृचक्षाः । गात्रेऽगात्रे । निऽससत्य । नृऽचक्षाः ।
 यत्ते वयं प्रमिनाम ब्रतानि यत् । ते । वयम् । प्रऽमिनाम । ब्रतानि ।
 स नो मूळ सुषखा देव वस्यः ॥ सः । नः । मूळ । सुऽसखा । देव । वस्यः ॥

9 *tuám hi nas tanúas, Soma, gopá,* Since thou art the protector of
gātre-gātre niṣasátthā nṛcákṣāḥ. our body, O Soma, thou as sur-
yát te vayám pramināma vra- veyor of men hast settled in
tāni, every limb. If we infringe thine
sá no mṛṣa suṣakhā, deva, vá- ordinances, then be gracious to us
syah. as our good friend, O god, for
 higher welfare.

tanúas: gon. of *tanú body*. *gopás*: 97 A 2 (p. 79). *gātre-gātre*: 189 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). *yád*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sá*: p. 294, b. *su-ṣakhā*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is *su-śákḥā*; the former is irregularly used in the latter sense. *váśyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सखा सचेय ऋदूदरेण । सखा । सचेय ।
 यो मा न रिषेद्वर्यश्च पीतः । यः । मा । न । रिषेत् । हरिऽअश्च ।
 अयं यः सोमो न्यधायस्ते पीतः ।
 तस्मा इन्द्रं प्रतिरमेम्यायुः ॥ अयम् । यः । सोमः । नि । अधायि ।
 अस्ते इति ।
 तस्मै । इन्द्रम् । प्रऽतिरम् । एमि । आयुः ॥

10 *ṛdūdāreṇa sākhiā saceya,*
yó mā ná riṣyed, dhariaśva,
pītāḥ.
ayāṃ yá sómo niádhāyi asmé,
tásmā índraṃ pratíram emi
áyuḥ.

I would associate with the whole-
some friend who having been drunk
would not injure me, O lord of the
bays. For (the enjoyment of) that
Soma which has been deposited in
us, I approach Indra to prolong
our years.

ṛdūdāreṇa: not analysed in the *Padapāṭha* (cp. note on ii. 33, 5 c);
 cp. *tvām nas tanvò gopāḥ* in 9 a. *sākhyā*: 99, 2. *yó ná riṣyet*:
 cp. 4 a. *haryaśva*: a characteristic epithet of Indra, who as the
 great Soma drinker is here addressed. *nyádhāyi*: 3. s. ao. ps. of
dhā put; this (like *prágās* in 2 a) is irregularly analysed in the
Padapāṭha as *ní ádhāyi* instead of *ni-ádhāyi* (p. 469, B). *asmé*:
 loc. (p. 104); *Pragṭhya* (26 c). *emi*: 1. s. pr. of *i go to* with acc.
 (197, A 1). *pratíram*: acc. inf. of *tṛ cross* (p. 336, 2 a) governing
 the acc. *áyuḥ* (cp. 11 d). *tásmāi*: *for the sake of that* = to obtain or
 enjoy that, final dat. (p. 314, B 2).

११ अप॒ त्वा अ॒स्थुरनि॒रा अमी॒वा
 नि॒रत्र॒सन्तमि॒षीची॒रमै॒षुः ।
 आ सोमो॑ अ॒स्माँ अ॒रुह॒दिहा॑या
 अ॒गन्म॒ यत्र॑ प्र॒तिर॒न्त आ॒युः ॥

अप॒ । त्वाः । अ॒स्थुः । अनि॒राः । अमी॒वाः ।
 निः । अ॒त्र॒सन् । तमि॒षीचीः । अ॒मै॒षुः ।
 आ । सोमः॑ । अ॒स्मान् । अ॒रु॒हत् । वि
 ऽहा॑याः ।
 अ॒गन्म॒ । यत्र॑ । प्र॒ति॒र॒न्ते । आ॒युः ॥

11 *ápa tyá asthur ánirā, ámivā*
nír atrasan, támiṣicīr ábhaiṣuḥ.
á sómo asmāñ aruḥad víhāyā:
áganma yátra pratiranta áyuḥ.

Those ailments have started off,
diseases have sped away, the powers
of darkness have been affrighted.
Soma has mounted in us with
might: we have gone to where men
prolong their years.

asthur: 3. pl. root ao. of *sthā*. *atrasan*: the ipf. is here
 irregularly used beside the two aorists; cp. the uniform use of the
 ao. in 3. *támiṣicīr*: this word, as occurring here only, is somewhat
 doubtful in sense; but it is probably a f. adj. formed from a stem in

añc added to *támis* (in *támis-rā darkness*): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). *ábhaiṣur*: s ao. of *bhī fear*. *á aru-hat*: a ao. of *ruh*: cp. the English phrase, 'go to the head'. *áganma yátra*: = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हृत्सु पीतो	यः । नः । इन्द्रः । पितरः । हृत्सु । पीतः ।
ऽमर्त्यो मर्त्या आविवेश ।	अमर्त्यः । मर्त्यान् । आऽविवेश ।
तस्मै सोमाय हविषा विधेम	तस्मै । सोमाय । हविषा । विधेम ।
मृळीके अस्व सुमतीं स्थांम ॥	मृळीके । अस्व । सुऽमती । स्थांम ॥

12 yó na induh, pitaro, hr̥tsú pītó,	<i>The drop drunk in our hearts,</i>
ámartio mártiāñ āvivéśa,	<i>O Fathers, that immortal has</i>
tásmāi Sómāya havīṣā vidh-	<i>entered us mortals, to that Soma</i>
ema :	<i>we would pay worship with obla-</i>
mṛṣṭíkē asya sumatáu siāma.	<i>tion; we would abide in his mercy</i>
	<i>and good graces.</i>

pitaras: the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hr̥tsú pītáñ*: cp. 2 a *antás ca prágāñ* and 10 c *yāñ sómo niádhyāsi asmé*.

१३ त्वं सोम पितृभिः संविदानो	त्वम् । सोम । पितृभिः । सम्ऽविदानः ।
ऽनु द्यावापृथिवी आ ततन्व ।	अनु । द्यावापृथिवी इति । आ । ततन्व ।
तस्मै त इन्द्रो हविषा विधेम	तस्मै । ते । इन्द्रो इति । हविषा । विधेम ।
वयं स्थांम पतयो रयीणाम् ॥	वयम् । स्थांम । पतयः । रयीणाम् ॥

13 tuám, Soma, pitṛbhiḥ samvid-	<i>Thou, O Soma, uniting with the</i>
ānó,	<i>Fathers, hast extended thyself over</i>
ānu dyāvāpṛthivī ā tatantha.	<i>Heaven and Earth. To thee as</i>
tásmāi ta, Indo, havīṣā vidh-	<i>such, O Indu, we would pay</i>
ema :	<i>worship with oblation: we would</i>
vayām siāma pátayo rayīṇām.	<i>be lords of riches.</i>

sam-vidānās: see x. 14, 4 b. ānu ā tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जल्यिः । मा । नः । निद्रा । ईशत । मा । उत ।
 वयं सोमस्य विश्वहं प्रियासः जल्यिः ।
 सुवीरासो विदथमा वदेम ॥ वयम् । सोमस्य । विश्वहं । प्रियासः ।
 सुवीरासः । विदथम् । आ । वदेम ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īsata, mótā jālpīḥ. *Let not sleep overpower us, nor idle*
 vayam Sómasya viśváha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvirāso vidātham ā vadema. *divine worship.*

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. no. ipv. of vac *speak*; final vowel metrically lengthened; = *take our part, defend us* (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īsata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas: with gen. (p. 322 C).

१५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयः ऽधाः ।
 त्वं स्वर्विदा विशा नृचचाः । त्वम् । स्वः ऽवित् । आ । विश् । नृचचाः ।
 त्वं न इन्द्र जतिभिः सजोषाः त्वम् । नः । इन्द्रो इति । जतिभिः । स
 पाहि पश्चातादुत वा पुरस्तात् ॥ ऽजोषाः ।
 पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

15 tuām naḥ, Soma, viśvāto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuām suarvīd. ā viśā nṛcāksāḥ. *art a finder of light. Do thou, as*

tuām na, Inda, ūtibhiḥ sajōśāḥ *surveyor of men, enter us. Do*
 pāhi pascātād utā vā purāstāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viśā : final vowel metrically lengthened. Inda : for Indav (21 b); on the Padapāṭha, cp. note on 2 c. ūtibhis to be taken with sajōśās. utā vā : or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Triṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Br̥hatī.

१ परेयिवांसं प्रवतीं महीरनु	परेयिवांसम् । प्रवतः । महीः । अनु ।
वृद्धभ्यः पन्थामनुपस्यशानम् ।	वृद्धभ्यः । पन्थाम् । अनुपस्यशानम् ।
वैवस्वतं संगमनं जनानां	वैवस्वतम् । समगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्व ॥	यमम् । राजानम् । हविषा । दुवस्व ॥

- 1 pareyivāmsam pravāto mahīr *Him who has passed away along*
 ānu, *the mighty steep and has spied out*
 bahúbhyaḥ pānthām anupaspaś- *the path for many, him the son of*
 ānām, *Vivasrant, the assembler of people,*
 Vaivasvatām saṃgāmanam jā- *Yama the king, do thou present*
 nānām, *with oblation.*
 Yamām rājānam haviṣā du-
 vasya.

a is a Jagatī (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act. iyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yātra rājā Vaivasvató, yātrāvaróddhanam divāḥ . . tātra mām amṛtam kṛdhi where the king, the son of Vivasrant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahís: A. pl. f. of máh great. pānthām: 97, 2 a. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 c, and x. 17, 1: Yamāsyā mātā, paryuhyāmānā mahó jāyū Vivasvataḥ the mother of Yama being married as the wife of the great Vivasrant. bahúbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. A. of spaś see. saṃgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

- २ यमो नो गतुं प्रथमो विवेद यमः । नः । गतुम् । प्रथमः । विवेद ।
 नैषा गव्यूतिरपमर्तवा उ । न । एषा । गव्यूतिः । अपमर्तवे । ऊ इति ।
 यत्रा नः पूर्वे पितरः परेयुर यत्र । नः । पूर्वे । पितरः । पराऽईयुः ।
 एना जज्ञानाः पथ्याञ्च नु स्वाः ॥ एना । जज्ञानाः । पथ्याः । अनु । स्वाः ॥

- 2 Yamó no gātúm prathamó vi- *Yama has first found out the way*
 veda: *for us: this pasture is not to be*
 náisā gávyūtir ápabhartavā u. *taken away. Whither our former*
 yātrā naḥ pūrve pitáraḥ pa- *fathers have passed away, thither*
 reyúr, *those that have been born since (pass*
 enā jajñānāḥ pathiā ānu svāḥ. *away) along their several paths.*

Yamás : a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **cd** is uncertain owing to the doubtful interpretation of **ená** and **jajñānás**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā.** of **jan generate**. It might be from **jñā know** (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**ená**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मातली कव्यैर्यमो अङ्गिरोभिर्	मातली । कव्यैः । यमः । अङ्गिरः । मिः ।
बृहस्पतिर्ऋक्कर्मिर्वावृधानः ।	बृहस्पतिः । ऋक्कर्मिः । ववृधानः ।
यांसं देवा वावृधुयं च देवान्	यान् । च । देवाः । ववृधुः । ये । च ।
स्वाहान्ये स्वधयान्ये मदन्ति ॥	देवान् ।
	स्वाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

3 Mātālī Kavyáir, Yamó Āngiro-	Mātālī having grown strong with
bhir,	the Karyas, Yama with the Āngi-
Bṛhaspátir Ṛkvabhir vāvṛdhā-	rases, Bṛhaspati with the Ṛkvas,
náh,	whom the gods have made strong
yāṃs ca devā vāvṛdhúr, yé ca	and who (have made strong)
deván,	the gods, some rejoice in the call
svāhā anyé, svadháyānyé mad-	Swāhā, others in the offering to the
anti.	dead.

Mātālī : mentioned only here; one of seven m. stems in **ī** (100, 1 b). **Saṃyana** thinks this means **Indra** because that god's charioteer (in later times) is **mātali** and therefore **mātālī** (N. of **mātalin**) is 'he who is accompanied by **mātali**'; but the accent of words in **ī** is invariably on that syllable (p. 454 B a). **Kavyáis :** name of a group of ancestors; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Br̥haspati (who exclusively is called Āṅgirasá). řkvabhis: another group of ancestors; cp. sá řkvatā gaṇéna *he* (Br̥haspati) *with the singing host* (iv. 50, 5). vāvṛdhánás: by means of oblations. yámś ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. sváhā anyé: some, by their association with the gods, rejoice in the call sváhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

४ इमं यम प्रस्तरमा हि सीदा- इमम् । यम् । प्रस्तरम् । आ । हि । सीद ।
ङ्ङिरोमिः पितृभिः संविदानः । अङ्ङिरोमिः । पितृभिः । समऽविदानः ।
आ त्वा मन्त्राः कविश्रस्ता वहन्त्व आ । त्वा । मन्त्राः । कविऽश्रस्ताः । वहन्तु ।
एना राजन्हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 imám, Yama, prastarám á hí Upon this strewn grass, O Yama,
sída, pray scat thyself, uniting thyself
Āngirobhiḥ pitṛbhiḥ samvidā- with the Āngirascas, the fathers.
náḥ. Let the spells recited by the seers
á tvā mántrāḥ kavīśastā vah- bring thee hither. Do thou, O king,
antu. rejoice in this oblation.
enā, rājan, haviṣā mādayasva.

á sída: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp. p. 467, B. pitṛbhis: apposition to Āngirobhis (cp. 3 a). samvidánás: pr. pt. Ā. of 2. vid *find* according to the root class (158 a a). kavīśastás: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with haviṣā; accented because beginning the Pada (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अङ्ङिरोमिरा गहि यन्त्रियेभिरु अङ्ङिरोमिः । आ । गहि । यन्त्रियेभिः ।
यमं वैरूपैरिह मादयस्व । यमं । वैरूपैः । इह । मादयस्व ।

विवस्वन्तं ऊवे यः पिता ते
ऽस्मिन्यज्ञे बर्हिष्या निषद्य ॥

विवस्वन्तम् । ऊवे । यः । पिता । ते ।
अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

- 5 *Āngirobhir ā gahi yajñīyebhir; Come hither with the adorable*
Yāma, Vairūpāir ihā māda- Āngirases; O Yama, with the sons
yasva. of Virūpa do thou here rejoice. I
Vivasvantam huve, yāḥ pitā te, call Vivasvant who is thy father,
asmin yajñé barhiṣi ā niṣādya. (let him rejoice), having sat himself
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1). ā gahi: root ao. ipv. of gam (148, 5). Vairūpāis: sociative inst.; this patronymic form occurs only here; Virūpa occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the Āngirases, as sons of heaven or of Āngiras. huve: 1. s. pr. Ā. of hū call. yās: supply āsti. c is defective by one syllable (p. 441, 4 B a). barhiṣi ā: to be taken together (cp. 176, 1, 2). niṣādya: gd. of sad sit; agreeing with Vivasvantam (cp. 210): it is not the priest who sits down on the strew, but the god; d occurs in iii. 35, 6 as applied to Indra.

६ अङ्गिरसो नः पितरो नवम्वा
अथर्वाणो मृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियांनाम्
अपि मद्रे सौमनसे स्याम ॥

अङ्गिरसः । नः । पितरः । नवम्वाः ।
अथर्वाणः । मृगवः । सोम्यासः ।
तेषाम् । वयम् । सुमतौ । यज्ञियांनाम् ।
अपि । मद्रे । सौमनसे । स्याम ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā, The Āngirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- Nāvagas, the Atharvans, the
saḥ: Bhṛguḥ, the Soma-loving: we would
tēṣāṃ vayāṃ sumatāu yajñi- abide in the favour, the good graces
yānām of them the adorable ones.
āpi bhadre saumanasé siāma.

naḥ pitáraḥ : in apposition to the names ; cp. 4 b. Nāvagvās &c., names of ancient priestly families. āpi syāma to be taken together; āpi as = *to take part in*.

७ प्रेहि प्रेहि पथिभिः पूर्वैभिर्	प्र। इहि। प्र। इहि। पथिभिः। पूर्वैभिः।
यचा नः पूर्वे पितरः परेयुः।	यच। नः। पूर्वे। पितरः। पराइयुः।
उभा राजाना स्वधया मदन्ता	उभा। राजाना। स्वधया। मदन्ता।
यमं पश्चासि वरुणं च देवम्॥	यमम्। पश्चासि। वरुणम्। च। देवम्॥

7 préhi, préhi pathibhiḥ pūrvié- bhir,	<i>Go forth, go forth by those ancient paths on which our fathers</i>
yātrā naḥ pūrve pitáraḥ pa- reyúḥ.	<i>of old have passed away. Thou shalt see both kings rejoicing in the</i>
ubhā rājānā svadháyā mād- antā,	<i>offering to the dead, Yama and Varuṇa the god.</i>
Yamám paśyāsi Váruṇam ca devám.	

próhi préhi : addressed to the dead man ; note that this repeated cd. vb. is not treated as an Āmreḍita ; in fact only one repeated verbal form is so treated in the RV., viz. píba-píba (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. pūrve : prn. adj. (p. 116). rājānā : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note on 1 d). svadháyā : cp. 3 d. paśyāsi : 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गच्छस्व पितृभिः सं यमेने-	सम्। गच्छस्व। पितृभिः। सम्। यमेने।
ष्टापूतेन परमे व्योमन्।	इष्टापूतेन। परमे। विऽव्योमन्।
हित्वायावदं पुनरस्तमेहि	हित्वाय। अवदम्। पुनः। अस्तम्। आ।
सं गच्छस्व तन्वा सुवर्चाः॥	इहि।
	सम्। गच्छस्व। तन्वा। सुवर्चाः॥

ॐ sām gachasva pitṛbhiḥ, sām *Unite with the Fathers, unite*
 Yaména, *with Yama, with the reward of thy*
 i-ṭāpūrténa paramé víoman. *sacrifices and good works in the*
 hitváyāvadyám púnar ástam *highest heaven. Leaving blemish*
 éhi: *behind go back to thy home; unite*
 sām gachasua tanúā suvárcāḥ. *with thy body, full of vigour.*

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mādhye divāḥ in x. 15, 14. víoman: loc. without i (p. 69). hitváya: gd., 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanvá suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sua is required.

९ अपेत वीत वि च सर्पतातो अप । इत । वि । इत । वि । च । सर्पत ।
 ऽस्मा एतं पितरो लोकमक्रन् । अतः ।
 अहोमिरुद्धिरुक्तुमिर्व्यक्तं अस्मै । एतम् । पितरः । लोकम् । अक्रन् ।
 यमो ददात्यवसानमस्मै ॥ अहः । ऽमिः । अतः । ऽमिः । अतः । ऽमिः । वि
 ऽअक्तम् ।
 यमः । ददाति । अव । ऽसानम् । अस्मै ॥

१0 ápeta, víta, ví ca sarpatāto: *Begone, disperse, slink off from*
 asmá etám pitáro lokám akran. *here: for him the Fathers have*
 áhobhir adbhír aktúbhir ví- *prepared this place. Yama gives*
 aktam *him a resting-place distinguished*
 Yamó dadāti avasānam asmai. *by days and waters and nights.*

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464, 17, 1 a). asmái: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root no. of kṛ make. áhobhir adbhíḥ: cp. ix. 113, where the joys of the next world are

described, yātra jyótir ājasraṃ, tāsmin mām dhehi amṛte lōke *where there is eternal light, in that immortal world place me* (7), and yātra amūr yahvātīr āpas, tātra mām amṛtaṃ kṛdhi *where are those swift waters, there make me immortal* (8). aktūbhis: *nights as alternating with days.* vyāktam: pp. of ví + añj *adorn, distinguish.*

१० अति द्रव सारमेयी श्वानौ

अति । द्रव । सारमेयी । श्वानौ ।

चतुर्चौ श्वलौ साधुनां पथा ।

चतुः५अचौ । श्वलौ । साधुनां । पथा ।

अथा पितृन्सुविदत्राँ उपेहि

अथ । पितृन् । सु५विदत्रान् । उपे । इहि ।

यमेन ये सधमादं मदन्ति ॥

यमेन । ये । सध५मादम् । मदन्ति ॥

10 āti drava sārameyāu śvānau,
caturakṣāu śabālau sādhanā
pathā;
āthā pitṛn suvidātrāṃ ūpehi,
Yamēna yé sadhamādam mād-
anti.

*Run by a good path past the two
sons of Saramā, the four-eyed,
brindled dogs; then approach the
bountiful Fathers who rejoice at
the same feast as Yama.*

sārameyāu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pada. śvānau: to be read as a trisyllable (cp. 91, 8). caturakṣāu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). āthā: the second syllable metrically lengthened. Yamēna: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

११ यौ ते श्वानौ यम रक्षितारौ

यौ । ते । श्वानौ । यम् । रक्षितारौ ।

चतुर्चौ पथिरची नृचर्चसी ।

चतुः५अचौ । पथिरची इति पथि५रची ।

नृ५चर्चसी ।

ताभ्यामेनं परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।
 स्वस्ति चास्मा अनमीवं च धेहि ॥ स्वस्ति । च । अस्मै । अनमीवम् । च ।
 धेहि ॥

- 11 yáu te suánau, Yama, rakṣitá- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣáu pathiráksī nṛcákṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men ;
 tábhiām enam pári dehi, rājan : bestow on him welfare and health.
 svastī cāsmā anamīvām ca
 dhehi.

yáu: au in this and the following duals for ā, as in 10. nṛcá-
 kṣasau: as Yama's messengers (cp. 12 b). b is a JagatI (cp. 10 b).
 enam: the dead man. dehi (2. s. ipv. of dā give): that they may
 guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

- १२ उरुणसावसुतृपा उदुम्बलौ उरुऽनसौ । असुऽतृपौ । उदुम्बलौ ।
 यमस्य दूतौ चरतो जनां अनु । यमस्य । दूतौ । चरतः । जनान् । अनु ।
 तावत्सम्यं दृश्ये सूर्याय तौ । अस्मभ्यम् । दृश्ये । सूर्याय ।
 पुनर्दातामसुमबेह मद्रम् ॥ पुनः । दाताम् । असुम् । अद्य । इह । मद्रम् ॥

- 12 urū-ṇasāv, asutṛpā, udumbaláu, Broad-nosed, life-scaling, . . the
 Yamásya dūtáu carato jánāñ two as messengers of Yama wander
 ānu; among men ; may these two give us
 táv asmábhyam dṛśāye sūriāya back here to-day auspicious life that
 pūnar dātām āsum adyóhá bhad- we may see the sun.
 rām.

urū-ṇasáu: the second syllable is metrically lengthened ; on the
 cerebralization of the dental n see 65 b ; here we have the normal use
 of au as āv before a vowel within a Pada ; broad-nosed, that is, keen-
 scented. asutṛpā u-: on the Sandhi see 22 ; the literal meaning
 delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *drśāye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao*. of *dā give*; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत

यमाय जुहुता हविः ।

यमं ह यज्ञो गच्छत्

अग्निदूतो अरंक्षतः ॥

यमाय । सोमम् । सुनुत ।

यमाय । जुहुत । हविः ।

यमम् । ह । यज्ञः । गच्छति ।

अग्निदूतः । अरंक्षतः ॥

13 Yamāya sōmam sunuta,
Yamāya juhutā haviḥ;
Yamām ha yajñó gachati,
Agnidūto áramkṛtaḥ.

*For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.*

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu sacrifice* addressed to those officiating at the sacrifice. *Yamām*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnidūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवच्चविर्

जुहोत प्र च तिष्ठत ।

स नो देवेष्वा यमद्

दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवत् । हविः ।

जुहोत । प्र । च । तिष्ठत ।

सः । नः । देवेषु । आ । यमम् ।

दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamāya ghṛtavad dhavir
juhóta, prá ca tiṣṭhata;
sá no devéṣu á yamad,
dīrghám āyuh prá jīvase.

*To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.*

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prátiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhr̥ *bring forward* an oblation. á yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devéṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jiváse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं
राज्ञे हव्यं जुहोतन ।
इदं नम ऋषिभ्यः पूर्वजैभ्यः
पूर्वैभ्यः पथिद्वयः ॥

यमाय । मधुमत्तमम् ।
राज्ञे । हव्यम् । जुहोतन् ।
इदम् । नमः । ऋषिभ्यः । पूर्वजैभ्यः ।
पूर्वैभ्यः । पथिद्वयः ॥

15 Yamāya mādhumattamam
rājñe havyām juhótana.
idām náma ṛṣibhyaḥ pūrvajé-
bhiaḥ,
pūrvabhyaḥ pathikṛdbhiaḥ.

*To Yama the king offer the most
honied oblation. This obeisance is
for the seers born of old, the ancient
makers of the path.*

juhótana: again the strong form to suit the metre (cp. 14 b). pathikṛdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitryāna the road of the Fathers). This stanza is a Brhati in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

१६ चिकद्भुकेमिः पतति
षकुर्वीरेकमिद्वहत् ।
चिद्भुगायत्री छन्दांसि
सर्वा ता यम आहिता ॥

चिकद्भुकेमिः । पतति ।
षट् । उर्वीः । एकम् । इत् । बृहत् ।
चिद्भुग । गायत्री । छन्दांसि ।
सर्वा । ता । यमे । आहिता ॥

16 trikadrūkebhiḥ patati.

śāl urvīr, ékam id bṛhát,
triṣṭúb, gāyatrī, chándāmsi,
sárvā tā Yamá áhitā.

It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatrī and (the other) metres, all these are placed in Yama.

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrūkebhīḥ: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrūkeṣu apibat sutásya *he (Indra) drank of the pressed Soma in the three vessels* (i. 32, 3). The term trikadrūka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as '*the god flies like a bird to settle in the vats*' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śāḍ urvīḥ: this expression is probably equivalent to the three heavens and three earths: cp. tīsró dyāvaḥ nihitā antár asmin, tīsró bhūmīr uparāḥ, śāḍvidhānāḥ *the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order* (vii. 87, 5). ékam id bṛhát: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, ví yás tastāmbha śāl imā rájāmsi . . kim ápi svid ékam? *who propped asunder these six spaces; what pray is the one?* triṣṭúbh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirasas and Atharvans, the Bhṛgu and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rīgveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परांस	उत् । ईरताम् । अवरे । उत् । परांसः ।
उन्मध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका अतज्ञास	असुम् । ये । ईयुः । अवृकाः । अतज्ञाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 úd iratām ávara, út páraṣa,
 ún madhyamāḥ pitāraḥ somi-
 āsaḥ ;
 ásum yá iyúr avṛkā ṛtajñāś,
 té nō avantu pitáro háveṣu.

*Let the lower, let the higher, let
 the middlemost Soma-loving Fathers
 arise ; let those Fathers who,
 friendly, knowing right, have gone
 to life eternal, favour us in our
 invocations.*

úd iratām : note that *cd.* verbs are often repeated by means of the *prp.* (here *úd* twice) alone. ávare (on the *dec.*, see 120 c 1) &c.: these three words refer to the *Pitrs* dwelling in the three divisions of the world, earth, air, heaven (*cp.* *yé páṛthive rájasi* in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: *AV.* xviii. 2, 49). Sāyana thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the *AV.* (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by *pūrvāsas* and *úparāsas*. ásum : life in the heavenly world, immortal life (the *Pitaras* are called immortal in *AV.* vi. 41, 3) as opposed to terrestrial life. iyur : 3. pl. pf. act. of *i go*.

२ इदं पितृभ्यो नमो अस्त्वद्य	इदम् । पितृभ्यः । नमः । अस्तु । अद्य ।
ये पूर्वासो य उपरास ईयुः ।	ये । पूर्वासः । ये । उपरासः । ईयुः ।
ये पार्थिवे रजस्था निषत्ता	ये । पार्थिवे । रजसि । आ । निःसत्ताः ।
ये वा नूनं सुवृजनासु विबु ॥	ये । वा । नूनम् । सुवृजनासु । विबु ॥

2 idám pitṛbhyo námō astu adyá,	<i>Let this obeisance be made to-day</i>
yé pūrvāso, yá úparāsa iyūḥ;	<i>to the Fathers who have departed</i>
yé páṛthive rájasi á niṣattā,	<i>earlier and later, who have seated</i>
yé vā nūnám suvrjānāsu vikṣú.	<i>themselves in the terrestrial air</i>
	<i>or who are now in settlements with</i>
	<i>fair abodes.</i>

pūrvāsas : in x. 14, 2. 7 the *prn.* form *pūrve* is used (see 120, 2). *iyúr* : in x. 14, 2. 7 the more distinctive *cd.* *pareyúr* appears. á *niṣattās* (*pp.* of *sad sit*, *cp.* 67 a, b; *cp.* á *niṣādya* in x. 14, 5). *páṛthive rájasi* : in the atmospheric region above the earth; here the *Pitaras* in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. *suvrjānāsu vikṣú* : *cp.* the frequent *mānuṣīṣu vikṣú* *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितृन्सुविदत्राँ अवित्सि
नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्व
मर्जन्त पित्वस्त इहागमिष्ठाः ॥

आ । अहम् । पितृन् । सुविदत्रान् ।
अवित्सि ।
नपातम् । च । विऽक्रमणम् । च । वि-
ष्णोः ।
बर्हिऽसदः । ये । स्वधया । सुतस्व ।
मर्जन्त । पित्वः । ते । इह । आऽगमिष्ठाः ॥

3 áhám pitṛñ suvidátrāñ avitsi,
nápātaṃ ca vikrámaṇaṃ ca
Viṣṇoḥ :
barhiṣádo yé svadháyā sutásya
bhájanta pitvás, tá ihágami-
sthāh.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu : they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

á-avitsi (1. s. *Ā.* s no. of 2. *vid find*); = I have induced to come to this offering. nápātaṃ : it is somewhat uncertain who is meant by this ; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nápātaṃ) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1) ; but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhaso nápātaṃ (Agni is called náptre sáhasvate in viii. 102, 7) = sáhasaḥ sūnúm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn ; and below (9c) Agni is invoked to come with the Fathers : ágne yāhi suvidátrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sāyaṇa : Viṣṇor (= yajñasya) nápātaṃ (= vināśābhāvam) the non-destruction of the sacrifice. vikrámaṇaṃ : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta : 3. pl. inj. *Ā.* of bhaj share, with partitive gen. (202 A e). pitvás : gen. of pitú (p. 81). á-gamiṣthās : accent, p. 453, 9 A b.

४ वहिषदः पितर ऊत्यर्वाग् वहिषदः । पितरः । ऊती । अर्वाक् ।
 इमा ते हव्या चक्षमा जुषध्वम् । इमाः । वः । हव्या । चक्षम । जुषध्वम् ।
 त आ गतावसा शतमेना- ते । आ । गत । अवसा । शमस्तमेन ।
 या नः शं योररूपो दधात ॥ अथ । नः । शम । योः । अरूपः । दधात ॥

4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakṛmā: juṣā- *come hither with aid; these offer-*
 dhvam; *ings we have made to you: enjoy*
 tā ā gata āvasā śāmtamena; *them; so come with most beneficent*
 āthā naḥ śām yór arapó da- *aid; then bestow on us health and*
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. ūtī: inst. of ūtī (p. 81, f. n. 4). arvāk: *hither*; the vb. ā gata *come* is easily to be supplied from c. cakṛmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). té: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam *go*. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā *place*, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

५ उपहृताः पितरः सोम्यासो उपहृताः । पितरः । सोम्यासः ।
 वहिष्येषु निधिषु प्रियेषु । वहिष्येषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह युवन्त्व ते । आ । गमन्तु । ते । इह । युवन्तु ।
 अधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

5 ūpahūtāḥ pitāraḥ somiāso *Invited are the Soma-loving*
 barhiṣyeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strew; let them come; let*
 ādhi bruvantu; té avantu *them listen here; let them speak for*
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū *call*. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam *go*. śruvantu: 3. pl. ipv. root ao. of śru *hear*.

६ आ॒च्या॒ जानुं॒ दक्षि॑णतो निष॒द्ये-
मं य॒ज्ञम॒भि गृ॑णीत वि॒श्वे ।
मा हिंसि॑ष्ट पि॒तरः॒ केन॑ चि॒न्नो
यद्वा॒ आगः॒ पु॒रुष॑ता॒ करा॑म ॥
आ॒ऽअ॒च्य । जानुं॒ । दक्षि॑णतः । नि॒ऽस॒द्य ।
इ॒मम् । य॒ज्ञम् । अ॒भि । गृ॑णीत । वि॒श्वे ।
मा । हिंसि॑ष्ट । पि॒तरः । केन॑ । चि॒त् । नः ।
यत् । वः । आगः । पु॒रुष॑ता । करा॑म ॥

6 ācyā jānu, dakṣiṇatō niṣādya, *Bending the knee, sitting down*
imāṃ yajñāṃ abhi grṇīta viśve; *to the south do ye all greet favour-*
mā himsiṣṭa, pitarah, kēna cin *ably this sacrifice; injure us not,*
no, *O Fathers, by reason of any sin*
yād va āgaḥ puruṣātā kārāma. *that we may have committed against*
you through human frailty.

ā-acyā (gd. of ac bend): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: *to the right* (of the védi altar), that is, *to the south*, because the south is the region of Yama and the Pitaras. grṇīta: 2. pl. ipv. of 1. gr *sing.* himsiṣṭa: 2. pl. inj. iṣ ao. of hims *injure.* kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣātā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sh. (p. 171); in the sense of an indefinite past.

७ आसी॑नासो अ॒रु॒णीना॑मुप॒स्थे
र॒यिं ध॑त्त द॒शुषे॑ म॒र्त्याय॑ ।
पु॒त्रेभ्यः॑ पि॒तर॑स्त्व॒ वस्वः॑
प्र य॒च्छत॑ त इ॒होर्ज॑ द॒धात॑ ॥
आसी॑नासः । अ॒रु॒णीना॑म् । उ॒प॒स्थे ।
र॒यिम् । ध॑त्त । द॒शुषे॑ । म॒र्त्याय॑ ।
पु॒त्रेभ्यः॑ । पि॒तरः॑ । त॒स्व । व॒स्वः ।
प्र । य॒च्छत॑ । ते । इ॒ह । ऊ॒र्जेम् । द॒धात॑ ॥

7 āsīnāso aruṇīnām upāsthe *Sitting in the lap of the ruddy*
rayiṃ dhatta dāśuṣe mārtyāya. *(dawns) bestow wealth on the wor-*

putrébhiḥ, pitaras, tāsya vās- *shipping mortal. To your sons, O*
 vaḥ *Fathers, present a share of those*
 prā yachata; tā ihórjaṃ da- *riches; so do ye here bestow*
 dhāta. *strength.*

āsīnāsaḥ: irr. pr. pt. *Ā. of ās* *sit*: 158 a. aruṇānam: aruṇā *ruddy* is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to awake or arise uśāsām upāsthāt *from the lap of the dawns*. dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tāsya vāsvaḥ: referring to rayīm in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासो यैः नः । पूर्वे । पितरः । सोम्यासः ।
 ऽनुहिरै सोमपीथं वसिष्ठाः । अनुऽज्जहिरै । सोमऽपीथम् । वसिष्ठाः ।
 तेभिर्ममः संरराणो हवींश्च तेभिः । यमः । समऽरराणः । हवींश्च ।
 उश्नुश्चिः प्रतिकाममत्तु ॥ उश्नु । उश्नुऽभिः । प्रतिऽकामम् । अत्तु ॥

8 yé naḥ pūrve pitaraḥ somiāso, *Those forefathers of ours, the*
 anūhiré somapītham Vasiṣṭhāḥ, *Soma-loving, the Vasiṣṭhas, who*
 tébhir Yamāḥ samrarāṇó hav- *fare after him to the Soma-*
 īṃsi, *draught, with them let Yama,*
 uśānn uśādbhiḥ, pratikāmam *sharing their gifts, eat the obla-*
 attu. *tions at pleasure, he the eager with*
them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vah *drive*, in this case meaning *who have driven after Yama to the Soma draught*; it may possibly come from ūh *consider*, then meaning *who have been considered worthy of the Soma-draught*. Vasiṣṭhāḥ: as one of the groups of ancient seers. samrarāṇās (pf. pt. *Ā. of rā give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातृषुदेवचा जेहमाना यैः ततृषुः । देवऽचा । जेहमानाः ।
 होचाविदः सोमंतष्टासो अकैः । होचाऽविदः । सोमऽतष्टासः । अकैः ।

आ॒मे॒ या॒हि॒ सु॒वि॒द॒त्रे॒भि॒र्वा॒ङ्
स॒त्यैः॒ क॒व्यैः॒ पि॒तृ॒भिर्घ॒र्म॒स॒ङ्गिः॑ ॥

आ । अ॒मे । या॒हि । सु॒वि॒द॒त्रे॒भिः ।
अ॒र्वा॒ङ् ।

स॒त्यैः । क॒व्यैः । पि॒तृ॒भिः । घ॒र्म॒स॒त्स॒भिः॑ ॥

9 ye tāṭṣūr devatrā jēhamānā,
hotrāvidaḥ stōmataṣṭāsō arkāiḥ
āgne yāhi suvidātrebhir arvān
satyāiḥ kavyāiḥ pitṛbhir ghar-
masādbhiḥ.

Who, gasping, have thirsted
among the gods, knowing oblations,
having praise fashioned for them
with songs : with them the bountiful
Fathers, the true, the wise that sit
at the healing vessel, come hither,
O Agni.

tāṭṣūr: pf. of ṭṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomā-ṣṭāsas: this Tp., *fashioned with praise*, otherwise used with matī = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = ṣṭā-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis: to be taken with the preceding word = *by means of songs*. arvān: 93 b. kavyāis: this word occurs in only two other passages, the original meaning apparently being = *kavi wise* (cp. kavyā-tā wisdom); here it may be intended to denote a particular group of Fathers (cp. x. 1-4, 3). ghar-masādbhis: probably in heaven; cp. x. 16, 10, sā gharmām invāt paramē sadhasthe: *may he* (Agni) *further the ghurma in the highest abode*; this word as well as jēhamānās may be intended to contrast with tāṭṣūr; cp. vii. 103, 9.

१० ये॒ स॒त्या॒सो॑ ह॒वि॒र॒दो॑ ह॒वि॒ष्पा
इ॒न्द्रे॒ण दे॒वैः॒ स॒रथं॑ द॒धानाः॑ ।
आ॒मे॒ या॒हि॒ स॒हस्रं॑ दे॒वव॒न्देः॑
परैः॒ पू॒र्वैः॒ पि॒तृ॒भिर्घ॒र्म॒स॒ङ्गिः॑ ॥

ये । स॒त्या॒सः । ह॒विः॒ऽअ॒दः । ह॒विः॒ऽपाः ।
इ॒न्द्रे॒ण । दे॒वैः । स॒रथं॑ । द॒धानाः॑ ।
आ । अ॒मे । या॒हि । स॒हस्रं॑ । दे॒व॒ऽव॒न्देः॑ ।
परैः॒ । पू॒र्वैः । पि॒तृ॒भिः । घ॒र्म॒स॒त्स॒भिः॑ ॥

- 10 yé satyāso havirádo haviṣpá
 Índreṇa devāiḥ sarátham dá-
 dhānāḥ,
 āgne yāhi sahásraṃ devavan-
 dáḥ
 páraiḥ pūrvaiḥ pitṛbhir gharma-
 sádbhiḥ.
- They who are true, eating the
 oblation, drinking the oblation,
 having the same car with Indra
 and the gods, with those thousand
 god-praising remote forefathers that
 sit at the heating vessel, come, O
 Agni.*

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās : pr. pt. Ā. of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānās (159). sahásraṃ : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to pūrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, pūrvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratná *remote, ancient deeds* opposed to ávarāsas *later men*.

- ११ अग्निष्वात्ताः पितर एह गच्छत
 सदःसदः सदत सुप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिष
 अथा रयिं सर्ववीरं दधातन ॥
- अग्निऽस्वात्ताः । पितरः । आ । इह । गच्छत ।
 सदःसदः । सदत । सुऽप्रणीतयः ।
 अत्त । हवींषि । प्रयतानि । बर्हिषि ।
 अथ । रयिम् । सर्वऽवीरम् । दधातन ॥

- 11 Ágniṣvāttāḥ pitara, éhá ga-
 chata;
 sádaḥ-sadaḥ sadata, supraṇī-
 tayaḥ;
 attā haviṃṣi práyatāni barhiṣi;
 áthā rayim sárvavīraṃ dadhā-
 tana.
- Ye Fathers that have been de-
 voured by fire come hither; sit you
 down each on his seat, ye that have
 good guidance; eat the oblations
 proffered on the strew; then bestow
 wealth accompanied entirely by
 strong sons.*

Āgni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be **Āgni-ṣvāttās** like other Tps. formed with **Āgni**, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of *svād sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by *sadata*. **sadata**: 2. pl. ipv. a ao. of *sad sit* (147, 5). **supraṇīṭayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of *yam*. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix *tana* (p. 925).

१२ त्वमग्न ईक्षितो जातवेदो त्वम् । अग्ने । ईक्षितः । जातवेदः ।
 ऽवाङ्दव्यानि सुरभीणि हृत्वी । अवाङ् । हव्यानि । सुरभीणि । हृत्वी ।
 प्रादाः पितृभ्यः स्वधया ते अन्नम् । प्र । अदाः । पितृभ्यः । स्वधया । ते ।
 अद्धि त्वं देव प्रयता हवींषि ॥ अन्नम् ।
 अद्धि । त्वम् । देव । प्रयता । हवींषि ॥

12 *tuām, Agna, īlītó, jātavedo, Thou, O Agni, having been im-*
āvāṇḍ dhavyāni surabhīṇi kṛtvī. plored, O Jātavedas, hast conveyed
prādāḥ pitṛbhyaḥ; svadhāyā tē the oblations, having made them
akṣann; fragrant. Thou hast presented
addhi tvām, deva, prāyatā hav- them to the Fathers; with the
īṃṣi. funeral offering they have eaten
them; do thou, O god, eat the
oblations proffered.

īlītās: by us. **jāta-vedas**: a very frequent and exclusive epithet of **Āgni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: *viśvā veda jānimā jātavedāḥ Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of **Sāyaṇa** here: *jātaṃ, sarvaṃ jagad, vetti, iti jāta-vedāḥ*. **āvāṇḍ**: 2. s. s ao. of *vah carry* (144, 5). **dhavyāni**: for *havyāni* (54). **kṛtvī**: gd. of *kṛ* (163, 1). **adās**: 2. s. root ao. of *dā* (148, 1 a). **akṣan**: 3. pl. root ao. of *ghas eat* (p. 170, e). **addhi**: 2. s. ipv. of *ad eat*.

- १३ ये चेह पितरो ये च नेह
 यांश्च विज्ञ याँ उ च न प्रविज्ञ ।
 त्वं वैत्य यति ते जातवेदः
 स्वधामिर्यज्ञं सुहृतं जुषस्व ॥
- ये । च । इह । पितरः । ये । च । न । इह ।
 यान् । च । विज्ञ । यान् । ज्ञं इति । च । न ।
 प्रविज्ञ ।
 त्वम् । वैत्य । यति । ते । जातवेदः ।
 स्वधामिः । यज्ञम् । सुहृतम् । जुषस्व ॥

- 13 yé ca ihá pitáro yé ca néhá,
 yámś ca vidmá yām̐ u ca ná
 pravidmá,
 tuám vettha yáti té, jātavedaḥ;
 svadhābhir yajñám sūkṛtaṁ
 juṣasva.
- Both the Fathers who are here
 and who are not here, both those
 whom we know and whom we know
 not, thou knowest how many they
 are, O Jātavedas; enjoy the sacri-
 fice well prepared with funeral
 offerings.*

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the
 1. pl. pr. is vidmās. yámś ca: Sandhi, 40 a. yām̐ u: 39, and p. 25,
 f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know
 (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

- १४ ये अग्निदग्धा ये अन्नमिदग्धा
 मध्ये दिवः स्वधया मादयन्ते ।
 तेभिः स्वराळुनीतिमेतां
 यथावृशं तन्वं कल्पयस्व ॥
- ये । अग्निदग्धाः । ये । अन्नमिदग्धाः ।
 मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः । स्वराट् । असुनीतिम् । एताम् ।
 यथावृशम् । तन्वम् । कल्पयस्व ॥

- 14 yé Agnidagdhā yé ānagni-
 dagdhā,
 mādhye divāḥ svadhāyā mādā-
 yante,
 tébhiḥ suarāḥ āsunītim etām
 yathāvaśāṁ tanúam kalpa-
 yasva.
- Those who, burnt with fire and
 not burnt with fire, are exhilarated
 by the funeral offering in the midst
 of heaven, as sovereign ruler do
 thou with them fit his body accord-
 ing to thy power for this spirit-
 guidance.*

yé āgnidagdhāḥ: that is, buried. mādhye divāḥ: note that
 the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). *tébhis*: in association with them (199 A 1), as they know the path of the dead. *svarāt*: as sovereign lord who acts according to his will (*yathāvaśām*); the subject is Agni who is addressed in 9 c and 10 c (*Agne*), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgniṣvāttās*), and in this stanza itself (*Agnidagdhas*). *tanvām kalpayasva*: *the body of the deceased*; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kuruṣva yādṛśam ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvaśām tanvām cakra* (= *cakre*) *eṣāḥ he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads *yathāvaśām tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvō, jātavedas, tābhir vahainam sukṛtām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous*. *āsunitim etām*: dependent, like *tanvām*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (*āsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (*tanū*); cp. x. 14, 8 cd: *āstam ehi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (*akṣās*) consisted of the nuts of a large tree called *vibhīdaka* (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रा॒वे॒पा मा॑ वृ॒हतो मा॑द॒यन्ति॑ प्रा॒वे॒पाः । मा॒ । वृ॒हतः॑ । मा॒द॒यन्ति॑ ।
 प्र॒वा॒ते॒जा इ॒रि॒णे॒ वर्वृ॑तानाः । प्र॒वा॒ते॒ज्जाः । इ॒रि॒णे॒ । वर्वृ॑तानाः ।

सोमस्वेव मौजवतस्य भूचो सोमस्वऽइव । मौजऽवतस्य । भूचः ।
विभीदको जागृविमंह्यमच्छान् ॥ विऽभीदकः । जागृविः । मंह्यम् । अच्छान् ॥

1 prāvepā mā brhatō mādayanti The dangling ones, born in a
pravātejā iriṇe vārvṛtānāḥ. windy place, of the lofty (tree)
sómasyeva Maujavatásya bha- gladden me as they roll on the
kṣó, dice-board. Like the draught of
vibhídako jāgrvir máhyam the Soma from Mújavant, the en-
achān. livening Vibhídaka has pleased me.

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from Mount Mújavant as the best. achān: 3. s. s ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

२ न मा मिमेथ न जिहीळ एषा न । मा । मिमेथ । न । जिहीळि । एषा ।
शिवा सखिभ्य उत मंह्यमासीत् । शिवा । सखिभ्यः । उत । मंह्यम् । आ-
अचस्त्राहमेकपरस्य हेतोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अचस्य । अहम् । एकऽपरस्य । हेतोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīḷa eṣā: She does not scold me, she is
śivā sākhibhya utá máhyam not angry: she was kind to friends
āsit. and to me. For the sake of a die
akṣásyāhám ekaparásya hetór too high by one I have driven away
ānuvratām āpa jāyām arodham. a devoted wife.

mimetha: pf. of mith *dispute*. jihīḷa: pf. of hīḍ *be angry* (cp. p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparásya: according to the accent this is a Tp. adj., *exceeding by one*, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). āpa arodham: root ao. of rudh *obstruct*. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.

३ द्वेष्टि श्वशुरपं जाया रुणद्धि द्वेष्टि । श्वश्रुः । अपं । जाया । रुणद्धि ।
 न नाथितो विन्दते मर्डितारम् । न । नाथितः । विन्दते । मर्डितारम् ।
 अयस्यैव जरतो वस्यस्य अयस्यैव । जरतः । वस्यस्य ।
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvēṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me; my*
 ṇaddhi; *wife drives me away: the man in*
 nā nāthitō vindate marditā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 āśvasyeva jārato vāsniasya *than in an aged horse that is for*
 nāhām vindāmi kitavāsya bhō- *sale.'*
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. āśvasyaiva: agreeing with kitavāsya. jāratas: pr. pt. of jī waste away. kitavāsya bhōgam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्य अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
 यस्यागृधद्वेदने वाज्यं च । यस्य । अगृधत् । वेदने । वाजी । अक्षः ।
 पिता माता भ्रातर एनमाहुर् पिता । माता । भ्रातरः । एनम् । आहुः ।
 न जानीमो नयता वद्धमेतम् ॥ न । जानीमः । नयत । वद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya, *Others embrace the wife of him*
 yasyāgrdhad védane vājī akṣāḥ. *for whose possessions the victorious*
 pitā mātā bhrátara enam āhur: *die has been eager. Father, mother,*
 'ná jānīmo, náyatā baddhām *brothers say of him, 'we know him*
 étām'. *not, 'lead him away bound'.*

āgrdhat: a ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jānā know. náyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām : as a debtor.

५ यदादिध्ये न दविषाण्येभिः यत् । आऽदीध्ये । न । दविषाणि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्तभ्यः । अव । हीये । सखिभ्यः ।
 न्युप्ताश्च वधवो वाचमक्रतं निऽउत्ताः । च । वधवः । वाचम् । अक्रत ।
 एमीदिषां निष्कृतं जारिणीव ॥ एभिः । इत् । एषाम् । निऽह्यतम् । जा-
 रिणीऽइव ॥

5 yád ādīdhye: 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo áva hīye sākhi-
 bhyaḥ',
 níuptāś ca babhrávo vācam ákrataṁ,
 émīd eṣām niṣkṛtām jāriṇīva. When I think to myself, 'I will
 not go with them; I shall be left
 behind by my friends as they depart
 (to play)', and the brown ones,
 thrown down, have raised their
 voices, I go straight, like a courtesan,
 to their place of assignation.

ā-dīdhye: 1. s. pr. *Ā.* of *dhī* think. daviṣāṇi: iṣ ao. sb. of *du* go (of which other forms occur in the *ĀA.* and the *YV.*); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from *div* play (like a-ṣṭhaviṣam, in a *Sūtra*, from ṣṭhiv *spit*). ebhis: with the friends. áva hīye: ps. of 1. *hā* leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of *vap* strew. ákrata: 3. pl. *Ā.* root ao. of *kṛ*, accented because still dependent on yád. Here we have a Jagatī Pāda interposed in a Triṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vācam ákrata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Triṣṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi íd: I go at once (p. 218). eṣām: of the dice.

६ सभामिति कितवः पृष्ठमानो सभाम् । एति । कितवः । पृष्ठमानः ।
 जेष्यामीति तन्वाऽशूशुजानः । जेष्यामि । इति । तन्वा । शूशुजानः ।
 अचासो अस्व वि तिरन्ति कामं अचासः । अस्व । वि । तिरन्ति । कामम् ।
 प्रतिदोन्ने दधत आ ह्यतानि ॥ प्रतिऽदीन्ने । दधतः । आ । ह्यतानि ॥

6 sabhām eti kitavāḥ prchā-
māno,
jeṣyāmīti, tanūā śūśujānaḥ.
akṣūśo asya vī tiranti kāmam,
pratidivne dādhatā ā kṛtāni.

*The gambler goes to the assembly
hall, asking himself, 'shall I con-
quer', trembling with his body.
The dice run counter to his desire,
bestowing on his adversary at play
the lucky throws.*

tanvā: accent, p. 450, 2b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidivān: dec., 90, 3; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣūśas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

७ अचास इदं कुशिनो नितोदिनो अचासः । इत् । अकुशिनः । निऽतोदिनः ।
निऽह्वानस्तपनास्तापयिष्णवः । निऽह्वानः । तपनाः । तापयिष्णवः ।
कुमारदेष्णा जयतः पुनर्हणो कुमारदेष्णाः । जयतः । पुनऽहनः ।
मध्वा संपृक्ताः कितवस्व वर्हणा ॥ मध्वा । समऽपृक्ताः । कितवस्व । वर्हणा ॥

7 akṣāsa id aṅkuśino nitodīno,
nikṛtvānas tāpanās tāpayiṣṇā-
vaḥ;
kumārādeṣṇā, jāyataḥ punar-
hāno,
mādhvā sāmpṛktāḥ kitavāsya
barhāṇā.

*The dice are hooked, piercing,
deceitful, burning and causing to
burn; presenting gifts like boys,
striking back the victors, sweetened
with honey by magic power over the
gambler.*

tāpayiṣṇāvas: causing the gambler to pain others by his losses.
kumārā-deṣṇās: giving gifts and then taking them back like children.
punarhānas: winning back from the winner, equivalent in sense
to the preceding word; Sandhi, 65 b. sāmpṛktās: pp. of pro mix.
barhāṇā: inst. s. (p. 77); with objective gen. (p. 320).

८ त्रिपञ्चाशः क्रीळति व्रात एषां त्रिपञ्चाशः । क्रीळति । व्रातः । एषाम् ।
 देव इव सविता सत्यधर्मा । देवः इव । सविता । सत्यधर्मा ।
 उग्रस्य चिन्मन्यवे ना नमन्ते उग्रस्य । चित् । मन्यवे । न । नमन्ते ।
 राजां चिदेभ्यो नम इच्छन्तीति ॥ राजां । चित् । एभ्यः । नमः । इत् ।
 छन्तीति ॥

8 tripañcāśāḥ kṛīḷati vrāta eṣām, Their host of three fifties plays
 devā iva Savitā satyādharmā : like god Savitr whose laws are
 ugrāsya cin manyāve nā nam- true : they bow not before the wrath
 ante ; of even the mighty ; even a king
 rājā cid ebhyo nāma it kṛṇoti. pays them obeisance.

tripañcāśās : the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used. devā iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4 ; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9 ; v. 82, 2). nā : the only example in the RV. of the metrical lengthening of nā. namante, nāmas : with dat. (p. 311, 1; and 312, 2 a).

९ नीचा वर्तन्त उपरि स्फुरन्त्य् नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।
 अहस्तासो हस्तवन्तं सहन्ते । अहस्तासः । हस्तवन्तम् । सहन्ते ।
 दिव्या अङ्गारा इरिणे न्युप्ताः दिव्याः । अङ्गाराः । इरिणे । निःसृप्ताः ।
 शीताः सन्तो हृदयं निर्देहन्ति ॥ शीताः । सन्तः । हृदयम् । निः । दुहन्ति ॥

9 nīcā vartanta, upāri sphuranti. They roll down, they spring up-
 ahastāso hāstavantaṁ sahante. ward. Though without hands, they
 divyā āṅgārā iriṇe nyūptāḥ, overcome him that has hands.
 śītāḥ sānto, hṛdayaṁ nīr dah- Divine coals thrown down upon
 anti. the gaming-board, being cold, they
 burn up the heart.

Every Pāda in this stanza contains an antithesis: *nīcā*—*upāri*; *ahastāsaḥ*—*hastavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidēvanam vā agnis, tāsya etē 'ṅgārā yād akṣāḥ* the gaming-board is fire, the dice are its coals.

- १० जा॒या त॒प्यते कित॒वस्व॑ ही॒ना । जा॒या । त॒प्यते । कित॒वस्व॑ । ही॒ना ।
मा॒ता पुत्र॑स्व च॒रतः॑ क्व खि॒त् । मा॒ता । पुत्र॑स्व । च॒रतः॑ । क्व । खि॒त् ।
अ॒ण्णा॒वा विभ्य॑न्नमि॒च्छमा॑नो । अ॒ण्णा॒वा । विभ्य॑त् । ध॒नम् । इ॒च्छमा॑नः ।
अ॒न्येषा॑म॒स्तमु॒प॒ नक्त॑मेति ॥ अ॒न्येषा॑म् । अ॒स्तम् । उ॒प॒ । नक्त॑म् । ए॒ति ॥

- 10 jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler
mātā putrāsya carataḥ kva svit. is grieved, the mother (too) of the
ṛṇāvā bibhyad dhānam ichā- son that wanders who knows where.
māno, Indebted, fearing, desiring money
anyēṣām āstam ūpa nāktam eti. he approaches at night the house of
others.

hīnā: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final *a* before *v* (15, 1 c). *bibhyat*: pr. pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *nāktam*: see 178, 2; 195 A 5 a.

- ११ स्त्रियं दृ॒ष्ट्वाय॑ कित॒वं त॒तापा॑- स्त्रियं॑ । दृ॒ष्ट्वाय॑ । कित॒वम् । त॒तापा॑ ।
न्येषां॑ जा॒यां सु॒कृतं॑ च योनि॑म् । अ॒न्येषा॑म् । जा॒याम् । सु॒कृतम् । च॒ । यो॒-
पूर्वा॑ह्ने अ॒श्वान्यु॒युजे॑ हि व॒धून् नि॑म् ।
सो अ॒पेर॑न्ते वृष॒लः प॒पाद॑ ॥ पूर्वा॑ह्ने । अ॒श्वान् । यु॒युजे॑ । हि । व॒धून् ।
सः । अ॒पेः । अ॒न्ते । वृष॒लः । प॒पाद॑ ॥

- 11 striyaṃ dr̥ṣṭvāya kitavām ta- It pains the gambler when he
tāpa, sees a woman, the wife of others,
anyēṣām jāyām, sūkṛtam ca and their well-ordered home. Since
yōnim, he yokes the brown horses in the

pūrvāhṇē áśvān yuyujé hí ba- morning, he falls down (in the
bhrūn, evening) near the fire, a beggar.
só agnér ánte vṛṣalāḥ papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). dṛṣṭvāya: gd. of dṛś. see, agreeing with kitavām as the virtual subject (210). striyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. áśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनानीर्महतो गणस्य	यः । वः । सेनाऽनीः । महतः । गणस्य ।
राजा व्रातस्य प्रथमो बभूव ।	राजा । व्रातस्य । प्रथमः । बभूव ।
तस्यै कृणोमि न धनां रुणधि	तस्यै । कृणोमि । न । धनां । रुणधि ।
दशाहं प्राचीस्तद्वत् वदामि ॥	दश । अहम् । प्राचीः । तत् । अतम् ।
	वदामि ॥

12 yó vaḥ senānīr maható gaṇasya,	To him who as the general of
rājā vrátasya prathamó ba-	your great throng, as king has
bhūva,	become the first of your host, I
tāsmāi kṛṇomi, 'ná dhanā ru-	stretch forth my ten fingers—
adhmi';	'I withhold no money—this is truth
dāśāhām prācīḥ, 'tád ṛtām va-	I say'.
dāmi'.	

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dāśa kṛṇomi prācīḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācīḥ: A. pl. f. of prācī, used predicatively (198, 1). tāsmāi: dat. of advantage (200 B 1). ná dhanā

rupadhmi : that is, 'I have no money left for you;' these words in sense come after *prācis*, expressing what is implied by that gesture. *ṛtām* : predicative, *I say this as true* (198, 1).

- १३ अ॒बैर्मा दी॒व्यः ह॒विमि॒त्क॑ष॒स्व
वि॒त्त र॑म॒स्व ब॒हु म॒न्य॑मानः ।
तच्च॒ गावः॑ कि॒तव॒ तच्च॒ जा॒या
तन्मे॒ वि च॑ष्टे स॒वि॒ताय॑म॒र्यः ॥
अ॒बैः । मा । दी॒व्यः । ह॒विम॑ । इ॒त् । ह॒ष॒स्व ।
वि॒त्ते । र॒म॒स्व । ब॒हु । म॒न्य॑मानः ।
तच्च॑ । गावः॑ । कि॒तव॑ । तच्च॑ । जा॒या ।
तत् । मे । वि । च॒ष्टे । स॒वि॒ता । अ॒यम् ।
अ॒र्यः ॥

- 13 *akṣāir mā dīvyah; kṛṣim it* 'Play not with dice; ply thy
kṛṣasva; tillage; rejoice in thy property,
vittē ramasva, bahū mānya- thinking much of it; there are thy
mānah; cattle, O gambler, there thy wife':
tātra gāvaḥ, kitava, tātra jāyā: this Savitr here, the noble, reveals
tān me vi caṣṭe Savitāyām to me.
aryāḥ.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. *dīvyas*: 2. s. inj. of *div play* with *mā* (p. 240). *ramasva*: with loc. (204, 1 a). *tātra*: cattle and wife can be regained by acquiring wealth. *caṣṭe*: 8. s. pr. of *cakṣ*. *me*: dat. (200 A c). *ayām*: as actually present. *aryās*: noble, as upholder of moral law.

- १४ मि॒त्रं ह॒णुध्वं॑ खलु॒ मृ॒क॒तां नो॒
मा॒ नो॒ घो॒रेण॑ च॒रता॑मि धृ॒ष्णु ।
नि वो॒ नु म॒न्युर्वि॑श॒ताम॑रा॒तिर्
अ॒न्यो ब॑भ्रू॒णां प्र॑सि॒तौ न्व॑स्व ॥
मि॒त्रम् । ह॒णुध्व॑म् । खलु॑ । मृ॒क॒तं । नः॑ ।
मा । नः॑ । घो॒रेण॑ । च॒र॒त । अ॒मि । धृ॒ष्णु ।
नि । वः॑ । नु । म॒न्युः । वि॒श॒ताम् ।
अ॒रा॒तिः ।
अ॒न्यः । ब॑भ्रू॒णाम् । प्र॑सि॒तौ । नु । अ॒स्व ॥

- 14 *mitrām kṛṇudhvaṃ khālu, mṛ-* Pray make friendship, be gracious
lātā no. to us. Do not forcibly bewitch us
mā no ghorēṇa caratābhi dhr- with magic power. Let your wrath,
ṣṇū. your enmity now come to rest. Let

nī vo nū manyūr viśatām, *another now be in the toils of the*
 ārātir. *brown ones.*

anyó babhrūṇām prásitau nū
 astu.

mṛlātā (2. pl. ipv. of mṛd, p. 8, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata₂abhí: with prp. following the vb. (p. 468, 20 A). dhr̥ṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

✓ PÚRUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruṣa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primæval giant named Puruṣa. The act of creation is here treated as a sacrifice in which Puruṣa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the Rigveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः

सहस्रशीर्षा । पुरुषः ।

सहस्राक्षः सहस्रपात् ।

सहस्राक्षः । सहस्रपात् ।

स भूमिं विश्वतो वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्यतिष्ठद्दशङ्गुलम् ॥

अति । अतिष्ठत् । दशङ्गुलम् ॥

1 sahasraśīrṣā Púruṣaḥ,
 sahasrākṣāḥ, sahasrapāt.
 sā bhūmim viśvāto vṛtvā,
 āty atiṣṭhad daśaṅgulām.

*Thousand-headed was Puruṣa,
 thousand-eyed, thousand-footed. He
 having covered the earth on all
 sides, extended beyond it the length
 of ten fingers.*

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghá are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand.

२ पुरुष एवेदं सर्वं

यज्ञतं यच्च भव्यम् ।

उतामृतत्वस्थेति नो

यदन्नेनातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।

यत् । भूतम् । यत् । च । भव्यम् ।

उत । अमृतत्वस्थं । ईशानः ।

यत् । अन्नेन । अतिरोहति ॥

2 Pūruṣa evédāṃ sārvaṃ
yád bhūtám yác ca bhávyam.
utāmṛtatvásyésāno,
yád ānnenātírohati.

*Puruṣa is this all, that has been
and that will be. And he is the
lord of immortality, which he grows
beyond through food.*

Puruṣa is coextensive with the whole world including the gods. bhávyam: a late and irregular cadence. amṛtatvásyā: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atiṣṭhat in 1 d and of áty aricyata in 5 c indicates that Puruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ānnena, that is, by means of sacrificial food. The words have also been interpreted to mean: *who (the gods) grow up by (sacrificial) food; or, and of that which grows by food, that is, creatures other than the gods.* In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-

तो ज्यायान्स्य पुरुषः ।

पादोऽस्य विश्वा भूतानि

त्रिपादस्यामृतं दिवि ॥

एतावान् । अस्य । महिमा ।

अतः । ज्यायान् । च । पुरुषः ।

पादः । अस्य । विश्वा । भूतानि ।

त्रिपात । अस्य । अमृतम् । दिवि ॥

3 etāvān asya mahimā,
áto jyáyāṃś ca Pūruṣaḥ.

*Such is his greatness, and more
than that is Puruṣa. A fourth of*

pādo 'sya viśvā bhūtāni;
tripād asyāmṛtaṃ divi.

him is all beings, three-fourths
of him are what is immortal in
heaven.

etāvān asya : irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45: putrāñ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). ātas: equivalent to an ab. after the cpv. (201, 3). jyāyāms ca: on the Sandhi, see 40 a. Pūruṣas: a metrical lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtaṃ: equivalent to amṛtatvá.

४ त्रिपादूर्ध्व उदैत्युर्ध्वः
पादोऽस्यैहान्वत्पुनः ।
ततो विष्वङ्ब्रामत
साशनानशने अभि ॥

त्रिपात् । ऊर्ध्वः । उत । ऐत् । पुर्ध्वः ।
पादः । अस्व । इह । अम्वत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानशने इति । अभि ॥

4 tripād ūrdhvā úd ait Pūruṣaḥ;
pādo 'syehābhavat pūnaḥ.
tāto viṣvaṃ ví akrāmat
sāśanānaśané abhi.

With three quarters Pūruṣa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 180): to the world of immortals. ihā: in this world. pūnar: that is, from his original form. tātas: from the earthly quarter. ví akrāmat abhi: distributed himself to, developed into. sāśana-anaśané: animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराज्जायत
विराजो अधि पूरुषः ।
स जातो अत्रिच्यत
पश्चाद्भूमिमथो पुरः ॥

तस्मात् । विराट् । अजायत् ।
विराजः । अधि । पूरुषः ।
सः । जातः । अति । अरिच्यत् ।
पश्चात् । भूमिम् । अथो इति । पुरः ॥

5 tāsmād Virāḷ ajāyata,
Virāḷo ādhi Pūruṣaḥ.
sā jāto āty aricyata
pascād bhūmim ātho purāḥ.

*From him Virāj was born, from
Virāj Puruṣa. When born he
reached beyond the earth behind
and also before.*

tāsmād: from the undeveloped quarter of Puruṣa. Virāḷ: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; cp. x. 72, 4: Āditer Dākṣo ajāyata, Dākṣād u Āditiḥ pāri from *Aditi Dakṣa was born, and from Dakṣa Aditi*. On the Sandhi, see p. 8, n. 2. With cd ep. 1 cd. ātho: 24.

६ यत्पुरुषेण हविषा
देवा यज्ञमर्तन्वत।
वसन्तो अस्वासीदय्यं
शीष्म इध्मः श्रद्धविः ॥

यत्। पुरुषेण। हविषा।
देवाः। यज्ञम्। अर्तन्वत।
वसन्तः। अस्व। आसीत्। आय्यम्।
शीष्मः। इध्मः। श्रत्। हविः ॥

6 yāt Pūruṣeṇa haviṣā
devā yajñām ātanvata,
vasantō asyāsīd ājyam,
grīṣmā idhmāḥ, śarād dhaviḥ.

When the gods performed a sacrifice with Puruṣa as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.

Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. ātanvata: 3. pl. ipf. A. of *tan stretch*; this vb. is often used figuratively in the sense of *to extend the web of sacrifice* = to carry out, perform. dhavis: 54.

७ तं यज्ञं बर्हिषि प्रौचन्
पुरुषं जातमयतः।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम्। यज्ञम्। बर्हिषि। प्र। प्रौचन्।
पुरुषम्। जातम्। अयतः।
तेन। देवाः। अयजन्त।
साध्याः। ऋषयः। च। ये ॥

7 taṁ yajñam barhiṣi praukṣan
Puruṣam jātam agratāḥ:

That Puruṣa, born in the beginning, they besprinkled as a sacrifice

téna devā ayajanta,
sādhyā ṛṣayaś ca yé.

on the strew: with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratās: the evolved Puruṣa, born from Viraj (5 b), the same as in 6 a. prá-aukṣan: 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta: = yajñām átanvata in 6 b. Sādhyās: an old class of divine beings (here probably in apposition to devās), cp. 16 d. ṛṣayaś ca yé: and those who were seers, a frequent periphrastic use of the rel. = simply ṛṣayas.

८ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

संभृतं पृषदाज्यम् ।

सम्भृतम् । पृषत्तद्वाज्यम् ।

पशून्तांश्चक्रे वायव्यान्

पशून् । तान् । चक्रे । वायव्यान् ।

आरण्यान्ग्राम्याश्च ये ॥

आरण्यान् । ग्राम्याः । च । ये ॥

8 tásmād yajñāt sarvahútaḥ
sámbhṛtaṁ pṛṣadājiám:
paśún táms cakre vāyavyān,
āraṇyān, grāmiāś ca yé.

From that sacrifice completely
offered was collected the clotted
butter: he made that the beasts of
the air, of the forest, and those
of the village.

tásmād: ab. of the source (201 A 1). sámbhṛtaṁ: as finite vb. pṛṣad-ājiám: accent, p. 455, 10 d 1. paśún: Sandhi, 40, 2. táms: attracted to paśún for tát (pṛṣadājiám); Sandhi, 40, 1 a. vāyavyān: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 31, f. n. 3); this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p. 465, f. n. 4). āraṇyān: that is, wild. grāmyāś ca yé = grāmyān, that is, tame; cp. ṛṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

ऋचः सामानि जज्ञिरे

ऋचः । सामानि । जज्ञिरे ।

इन्द्रांसि जज्ञिरे तस्माद्

इन्द्रांसि । जज्ञिरे । तस्मात् ।

यजुस्तस्मादजायत ॥

यजुः । तस्मात् । अजायत ॥

9 tásrnād jajñāt sarvahúta
 ŋcaḥ sāmāni jajñire;
 chāndāmsi jajñire tásrnād;
 yájus tásrnād ajāyata.

*From that sacrifice completely
 offered were born the hymns and
 the chants; the metres were born
 from it; the sacrificial formula
 was born from it.*

ŋcas: the Rigveda. sāmāni: the Samaveda. jajñire: 3. pl. pf.
 Ā. of jan beget. yájus: the Yajurveda. This is the first (implicit)
 mention of the three Vedas. The AV. was not recognized as the
 fourth Veda till much later.

90 तस्मादद्या अजायन्त
 ये के चीमयादतः ।
 गावो ह जज्ञिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अद्याः । अजायन्त ।
 ये । के । च । उमयादतः ।
 गावः । ह । जज्ञिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tásrnād áśvā ajāyanta
 yé ké ca ubhayádataḥ.
 gāvo ha jajñire tásrnāt;
 tásrnāj jātā ajāváyāḥ.

*From that arose horses and all
 such as have two rows of teeth.
 Cattle were born from that; from
 that were born goats and sheep.*

yé ké ca: whatever animals besides the horse, such as asses and
 mules, have incisors above and below. ajāváyas: a pl. Dv. (186 A 2);
 Dvandvas are not analysed in the Pada text.

99 यत्पुरुषं व्यदधुः
 कतिधा वकल्पयन् ।
 मुखं किमस्य कौ बाहू
 का ऊरू पादा उच्येते ॥

यत् । पुरुषम् । वि । व्यदधुः ।
 कतिधा । वि । अकल्पयन् ।
 मुखम् । किम् । अस्य । कौ । बाहू इति ।
 कौ । ऊरू इति । पादौ । उच्येते इति ॥

11 yát Púruṣam viádadhuh,
 katidhá ví akalpayan?
 múkham kim asya? káu bāhú?
 ká ūrú pádā ucyete?

*When they divided Puruṣa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? What are his two arms,
 his two thighs, his two feet called?*

vi-ādadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). *káu*: the dual ending *au* for the normal *ā* before consonants (cp. note on x. 14, 10 a); *kā* and *pādā* before *ū*: 22. *ucyete*: 3. du. pr. ps. of *vac* *speak*: *Pragr̥hya*, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्
बाहू राजन्यः कृतः ।
ऊरु तदस्य यद्वैश्वः
पद्मां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
ऊरु इति । तत् । अस्य । यत् । वैश्वः ।
पद्मभ्याम् । शूद्रः । अजायत ॥

12 brāhmaṇo 'sya mūkham āsīd,
bāhū rājanyaḥ kṛtāḥ;
ūrū tād asya yād vaiśyaḥ;
padbhyām śūdró ajāyata.

*His mouth was the Brāhman,
his two arms were made the warrior,
his two thighs the Vaiśya; from
his two feet the Śūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanyaś: predicative nom. after a ps. (196 b). kṛtāś attracted in number to rājanyaḥ, for kṛtāu (cp. 194, 3). yād vaiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyām: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातश्च
चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च
प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।
चक्षोः । सूर्यः । अजायत ।
मुखात् । इन्द्रः । च । अग्निः । च ।
प्राणात् । वायुः । अजायत ॥

13 candramā manaso jātás;
cākṣoḥ sūryō ajāyata;
mūkhād īndraś ca Agniś ca,
prāṇād Vāyūr ajāyata.

*The moon was born from his
mind; from his eye the sun was
born; from his mouth Indra and
Agni, from his breath Vāyu was
born.*

Note that *candrā-mās* is not analysed in the Pada text. *cākṣos*: ab. of *cākṣu* used only in this passage = the usual *cākṣus*; in the Funeral Hymn (x. 16, 3) *sūryas* and *cākṣus*, *vātas* and *ātmā* are also referred to as cognate in nature.

- १४ नाभ्यां आसीदन्तरिक्षं नाभ्याः । आसीत् । अन्तरिक्षम् ।
 शीर्ष्णो द्यौः समवर्तत । शीर्ष्णः । द्यौः । सम् । अवर्तत ।
 पद्भ्यां भूमिर्दिशः ओचात् पद्भ्याम् । भूमिः । दिशः । ओचात् ।
 तथा लोकां अकल्पयन् ॥ तथा । लोकान् । अकल्पयन् ॥
- 14 *nābhyā āsīd antārikṣam* ; *From his navel was produced*
śīrṣṇó dyāuḥ sām avartata ; *the air ; from his head the sky was*
padbhyām bhūmir, dīśaḥ śrō- *evolved ; from his two feet the earth,*
trāt : *from his ear the quarters : thus*
tāthā lokāñ akalpayan. *they fashioned the worlds.*

nābhyās : ab. of *nābhi* inflected according to the ī dec. (p. 82 a).
śīrṣṇās : ab. of *śīrṣān* (90, 1 a ; p. 458, 2). *sām avartata* : this vb. is to be supplied in c ; cp. *ādhi sām avartata* in x. 129, 4. *akalpayan* : ipf. cs. of *kṛp* ; *they* (the gods) *fashioned*.

- १५ सप्तास्यासन्परिधयस् सप्त । अस्य । आसन् । परिधयः ।
 त्रिः सप्त समिधः कृताः । त्रिः । सप्त । समिधः । कृताः ।
 देवा यद्यज्ञं तन्वाना देवाः । यत् । यज्ञम् । तन्वानाः ।
 अबध्नन्पुरुषं पशुम् ॥ अबध्नन् । पुरुषम् । पशुम् ॥

- 15 *saptāsyāsan paridhāyas* ; *Seven were his enclosing sticks ;*
triḥ saptā samīdhaḥ kṛtāḥ ; *thrice seven were the faggots made,*
devā yād, yajñām tanvānā, *when the gods performing the sacri-*
ābadhnan Pūruṣam paśūm. *fice bound Puruṣa as the victim.*

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. *saptā* : as a sacred number. *tanvānās* : cp. 8 b. *ābadhnan* : 3. pl. ipf. of *bandh* ; cp. *pūruṣeṇa haviṣā* in 6 a and *tām yajñām Pūruṣam* in 7 a b. *paśūm* : as appositional acc. (198).

१६ यज्ञेन यज्ञमयजन्त देवास
तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त
यत्र पूर्वे साध्याः सन्ति देवाः ॥

यज्ञेन । यज्ञम् । अयजन्त । देवाः ।
तानि । धर्माणि । प्रथमानि । आसन् ।
ते । ह । नाकम् । महिमानः । सचन्त ।
यत्र । पूर्वे । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de-
vās :

tāni dhārmāṇi prathamāni āsan.
té ha nákaṁ mahimānaḥ sa-
canta,
yātra pūrve Sādhiāḥ sánti,
devāḥ.

*With the sacrifice the gods sacri-
ficed to the sacrifice: these were
the first ordinances. These powers
reached the firmament where are
the ancient Sādhyas, the gods.*

ayajanta: this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f); the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta n., combined with uṣas, Night appears as a dual divinity with Dawn in the form of Uṣāsā-nákta and Náktosāsā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: Gāyatrī.

१ रात्रीं ब्रह्मदायती
पुरुषा द्वेयचमिः ।
विश्वं अधि श्रियोऽधित ॥

रात्रीं । वि । ब्रह्मत् । आऽयती ।
पुरुषा । देवी । अचमिः ।
विश्वः । अधि । श्रियः । अधित ॥

1 Rātrī vī akhyat āyatī
puruṭrā devī akṣābhiḥ :
vīśvā ādhi śrīyo 'dhita.

*Night approaching has looked
forth in many places with her eyes :
she has put on all glories.*

vī akhyat: a ao. of khyā see (147 a 1). ā-yatī: pr. pt. f. of ā+i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. akṣābhiḥ: 99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put (148, 1 a). śrīyas (A. pl. of śrī; 100 b, p. 87); the glories of starlight.

२ ओर्वप्रा अमर्त्या
निवर्तो देवुद्वतः ।
ज्योतिषा बाधते तमः ॥

आ । उ॒र । अ॒प्राः । अ॒मर्त्या ।
नि॒व॒तः । दे॒वी । उ॒त॒व॒तः ।
ज्योति॑षा । बा॒ध॒ते । तमः ॥

2 ā urv aprā āmartiā
nivāto devī udvātaḥ :
jyōtiṣā bād hate tāmaḥ.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.*

ā aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyōtiṣā: with starlight.

३ निर स्वसारमस्कृतो-
पसं देव्यायती ।
अपेदु हासते तमः ॥

निः । ऊं इति । स्वसा॑रम् । अ॒स्कृ॒त ।
उ॒प॒स॒म् । दे॒वी । आ॒य॒ती ।
अ॒प॒ । इत् । ऊं इति । हा॒स॒ते । तमः ॥

3 nīr u svāsāram askṛta
Uśasam devī āyatī:
āpēd u hāsate tāmaḥ.

*The goddess approaching has
turned out her sister Dawn; away
too will go the darkness.*

nīr askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapaṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pāri and sām (pariṣkrṇvānti, pāriṣkṛta, sāmśkṛta). Uśasam: Dawn here used in the sense of daylight (dec., 83, 2 a). nīr u — āpa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). *hāsate* : 3. s. sb. *Ā.* of the s ao. of 2. *hā go forth* (p. 162, 2).

४ सा नो अद्य यस्या वयं
नि ते यामन्नविच्छहि ।
वृक्षे न वसति वयः ॥

सा । नुः । अद्य । यस्याः । वयम् ।
नि । ते । यामन् । अविच्छहि ।
वृक्षे । न । वसतिम् । वयः ॥

4 *sā nō adyā, yāsyā vayāṃ*
nī te yāmann āvikṣmahi,
vṛkṣe nā vasatīm vāyaḥ.

*So to us to-day thou (hast ap-
proached), at whose approach we
have come home, as birds to their
nest upon the tree.*

sā : p. 294, b ; a vb. has here to be supplied, the most natural one being *hast come*, from *āyatī* in 3 b. *yāsyās* . . te for *tvām yāsyās*, a prs. prn. often being put in the rel. clause. *yāman* : loc. (90). *nī* . . *āvikṣmahi* : s ao. *Ā.*, *we have turned in* (intr.). *vasatīm* : governed by a cognate vb. to be supplied, such as *return to*. *vāyas* : N. pl. of *vī bird* (99, 3 a).

५ नि ग्रामासो अविचत
नि पद्वन्तो नि पक्षिणः ।
नि शिनासश्चिदर्थिनः ॥

नि । ग्रामासः । अविचत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । शिनासः । चित । अर्थिनः ॥

5 *nī grāmāsō avikṣata,*
nī padvānto, nī pakṣiṇaḥ,
nī śyenāśaś cid arthiṇaḥ.

*Home have gone the villages,
home creatures with feet, home those
with wings, home even the greedy
hawks.*

nī avikṣata : 3. pl. *Ā.* s ao. of *viś enter*. *grāmāśas* : = *villagers*. *nī* : note the repetition of the prp. throughout, in place of the cd. vb. : a common usage.

६ यावया वृक्षं वृक्षं
यवयं स्तेनमृष्ये ।
अथा नः सुतरां भव ॥

यवयं । वृक्षम् । वृक्षम् ।
यवयं । स्तेनम् । ऊर्ष्ये ।
अथ । नः । सुतरां । भव ॥

6 yāváyā vṛkiām vṛkam,
yaváya stenám, ūrmie;
áthā naḥ sutárā bhava.

Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.

yāváyā: cs. of *yu separate*; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take *Guṇa* or *Ṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उप मा पेपिशत्तमः

उप । मा । पेपिशत् । तमः ।

कृष्णं व्यक्तमस्थित ।

कृष्णम् । विऽव्यक्तम् । अस्थितम् ।

उष ऋणैव यातय ॥

उषः । ऋणाऽइव । यातय ॥

7 úpa mā pépiśat tāmāḥ,
kṛṣṇám, víaktam asthita:
Ūṣa ṛṇéva yātaya.

The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.

úpa asthita: 8. s. *Ā.* of root *ao.* of *sthā stand*. *pépiśat*: int. pr. pt. of *piś paint*, as if it were material. *ūṣas*: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. *yātaya*: cs. of *yat*.

८ उप ते गा इवाकरं

उप । ते । गाऽइव । आ । अकरम् ।

वृणीष्व दुहितर्दिवः ।

वृणीष्व । दुहितः । दिवः ।

रात्रि स्तोमं न जिग्युषे ॥

रात्रि । स्तोमम् । न । जिग्युषे ॥

8 úpa te gā ivākaram,
vṛṇīṣvā, duhitar divaḥ,
Rātri, stómam ná jigryúṣe.

Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.

úpa á akaram (1. s. root *ao.* of *kr*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, *úpa te stómān*

paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛṇīṣvā: 2. s. ipv. ā. from vṛ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyaṣe: dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं	न । असत् । आसीत् । नो इति । सत् ।
नासीद्भूतो नो व्योमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीवः कुह कस्य शर्मन्	न । आसीत् । रजः । नो इति । विऽव्योम ।
अक्षः किमासीद्गहनं गभीरम् ॥	परः । यत् ।
	किम् । आ । अवरोवरिति । कुह । कस्य ।
	शर्मन् ।
	अक्षः । किम् । आसीत् । गहनम् । ग-
	भीरम् ॥

1 náśad āsīn, nó sád āsīt tadā-	There was not the non-existent
nīm;	nor the existent then; there was
nāśīd rájo nó víomā paró yát.	not the air nor the heaven which is
kīm āvarīvaḥ? kúha? kásya	beyond. What did it contain?
śármann?	Where? In whose protection?
ám̐bhaḥ kīm āsīd, gáhanam ga-	Was there water, unfathomable,
bhīrám?	profound?

Cf. ŚB. x. 5, 8, 1: ná_iva vā idám ágréśśad āsīd ná_iva sád āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānīm: before the creation. āsīt: the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *ā avarivar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kūha*: *where* was it? *kásya śárman*: who guarded it? *kim*: here as an inter. pol. (p. 225). *ámphas*: cp. 3 b, and TS., *āpo vá idám ágre salilám āsit* *this (universe) in the beginning was the waters, the ocean.*

२ न मृत्युरासीदमृतं न तर्हि
न रात्र्या अहं आसीत्कृतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परः किं चनासं ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रकृतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
चन । आस ॥

2 *ná mṛtyúr āsīd, amṛtam ná tárhi.* *There was not death nor immortality then. There was not the*
ná rātriā áhna āsīt prakatāh. *beacon of night, nor of day. That*
ānīd avātām svadháyā tád *one breathed, windless, by its own*
ékaṃ. *power. Other than that there was*
tásmād dhānyán ná parāh kim *not anything beyond.*
canāsa.

rātryās: gen. of *rātrī* (p. 87). *áhnas*: gen. of *áhan* (91, 2). *ānīt*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tásmād*: governed by *anyád* (p. 317, 3). *dha* for *ha*: 54. *anyán ná*: 33. *parás*: cp. note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूळ्हमयं
ऽप्रकृतं सलिलं सर्वमा इदम् ।
तुच्छेनाभ्वपिहितं यदासीत्
तर्पससन्नहिनाजायतैकम् ॥

तमः । आसीत् । तमसा । गूळ्हम् । अयि ।
अप्रकृतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुच्छेन । अभु । अपिहितम् । यत् ।
आसीत् ।
तर्पसः । तत् । महिना । अजायत् । एकम् ॥

3 *tāma āsīt tāmasā gūḥām āgre;* *Darkness was in the beginning*
apraketām salilām sārvaṃ ā *hidden by darkness; indistinguish-*
idām. *able, this all was water. That*
tuchyēnābhū āpihitam yād āsīt, *which, coming into being, was*
tāpasas tām mahinājāyataīkam. *covered with the void, that One*
arose through the power of heat.

gūḥām: pp. of *guh* *hide* (69 c, cp. 3 b γ, p. 3 and 13). *ās*: 3. s. ipf. of *as* *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a Jagatī intruding in a Triṣṭubh stanza (cp. p. 445, f. n. 7). *ābhū*: the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā* = *mahimnā* (90, 2, p. 69).

४ कामसदये समवर्तताधि
मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निर्विन्दन्
हृदि प्रतीष्या कवचो मनीषा ॥

कामः । तत् । अये । सम् । अवर्तत ।
अधि ।
मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
सतः । बन्धुम् । असति । निः । अविन्दन् ।
हृदि । प्रतिष्ये । कवचः । मनीषा ॥

4 *kāmas tād āgre sām avarta-* *Desire in the beginning came*
tādhi, *upon that, (desire) that was the*
mānaso rétaḥ prathamām yād *first seed of mind. Sages seeking*
āsīt. *in their hearts with wisdom found*
sató bāndhum ásati nír avindan *out the bond of the existent in the*
hṛdī pratīṣyā kavāyo manīṣā. *non-existent.*

ādhi sām avartata: 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétaḥ*. *satás*: they found the origin of the evolved world in the unevolved. *prati-īṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the *Padapāṭha*. *manīṣā*: inst. of f. in *ā* (p. 77).

५ ति॒र॒श्ची॒नो॒ वि॒ततो॒ र॒श्मिरे॒षाम् ति॒र॒श्ची॒नः । वि॒त॒तः । र॒श्मिः । ए॒षाम् ।
 अधः॑ खि॒दासी॑ऽदुपरि॑ खि॒दा- अधः॑ । खि॒त् । आसी॑ऽत् । उ॒परि॑ । खि॒त् ।
 सी॑ऽत् । आसी॑ऽत् ।
 रे॒तो॒धा आ॑सन्म॒हि॒मानं॑ आसन् रे॒तः॒ऽधाः । आ॑सन् । म॒हि॒मानः॑ । आ॑सन् ।
 स्व॒धा अ॒वस्ता॑त्य॒र्यतिः॑ प॒रस्ता॑त् ॥ स्व॒धा । अ॒वस्ता॑त् । प्र॒र्य॒तिः । प॒रस्ता॑त् ॥

5 tiraścīno vītato raśmīr eṣām : *Their cord was extended across :*
 adhāḥ svid āsīḥd, upāri svid *was there below or was there above?*
 āsīḥt ? *There were impregnators, there were*
 retodhā āsan, mahimāna āsan ; *powers ; there was energy below,*
 svadhā avastāt, prāyatiḥ parās- *there was impulse above.*
 tāt.

raśmīs : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c : the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below ; cp. viii. 25, 18, pāri yó raśmīnā divo āntān mamé prthivyāḥ *who with a cord has measured out the ends of heaven and earth* ; cp. also the expression sūtram vītatam (in AV. x. 8, 37) *the extended string* with reference to the earth. āsīt : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97) ; the second question upāri svid āsīḥt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatis and svadhā. In TS. iv. 8, 11, 1, mention is made of trāyo mahimānaḥ connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel : it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अ॒ज्ञा वे॒द क इ॒ह प्र वो॑च॒त् कः । अ॒ज्ञा । वे॒द । कः । इ॒ह । प्र । वो॑च॒त् ।
 कु॒त आ॒जा॒ता कु॒त इ॒यं वि॒रू॒ष्टिः । कु॒तः । आ॒जा॒ता । कु॒तः । इ॒यम् । वि
 अ॒र्वा॒ग्दे॒वा अ॒स्य वि॒स॒र्ज॒नेना॒ ऽरू॒ष्टिः ।
 था॒ को वे॒द य॒त आ॒व॒भू॒व ॥ अ॒र्वाक् । दे॒वाः । अ॒स्य । वि॒स॒र्ज॒नेन ।
 अ॒थ । कः । वे॒द । य॒तः । आ॒व॒भू॒व ॥

6 kó addhā veda? ká ihá prā Who knows truly? Who shall
 vocat, here declare, whence it has been
 kúta ājātā, kúta iyám vīrṣṭiḥ? produced, whence is this creation?
 arvāg devā asyā vīsárjanena: By the creation of this (universe)
 áthā kó veda yáta ābabhūva? the gods (come) afterwards: who
 then knows whence it has arisen?

vocat: a no. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvāk: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इ॒यं वि॒रू॒ष्टिर्य॑त आ॒व॒भू॒व इ॒यम् । वि॒रू॒ष्टिः । य॒तः । आ॒व॒भू॒व ।
 य॒दि वा द॒धे य॒दि वा॒ न । य॒दि । वा॒ । द॒धे । य॒दि । वा॒ । न ।
 यो अ॒स्यार्ध॑क्षः प॒रमे॒ व्यो॑म॒न् यः । अ॒स्य । अ॒धि॒ऽअ॒क्षः । प॒रमे॒ । वि
 सो अ॒ङ्ग वे॒द य॒दि वा॒ न वे॒द ॥ ऽओ॑म॒न् ।
 सः । अ॒ङ्ग । वे॒द । य॒दि । वा॒ । न । वे॒द ॥

7 iyám vīrṣṭir yáta ābabhūva; Whence this creation has arisen;
 yádi vā dadhé yádi vā ná: whether he founded it or did not:
 yó asyādhyakṣaḥ paramé vyo- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 só aṅgá veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyōman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 3 a).

YAMÁ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Bṛhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Āṅgirasas, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādibāṇa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primæval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृत्ते सुपलाशि

देवैः संपिबन्ते यमः ।

अत्रा नो विस्पतिः पिता

पुराणाँ अनु वेनति ॥

यस्मिन् । वृत्ते । सु॒ऽप॒ला॒शि ।

दे॒वैः । स॒म॒ऽपि॒बन्ते । य॒मः ।

अ॒त्र । नः । वि॒स्पतिः । पि॒ता ।

पु॒रा॒णा॒न् । अ॒नु॒ । वे॒न॒ति ॥

1 yāsmīn vṛkṣé supalāśé
devāiḥ sampībāte Yamāh,
ātrā no viśpātiḥ pitā
purāṇāṁ ānu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yāsmīn: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampībāte: *drinks Soma with*. ātrā: with metrically long final vowel (cp. 433, 2 A). nas: *our i. e. of me* and the other members of the family. pitā: *my deceased father*. purāṇān: *ancient ancestors*; Sandhi, 39. ānu venati: *that is, associates with them*.

२ पुराणौ अनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकशं
तस्मा अस्युहयं पुनः ॥

2 purāṇāṁ anuvénantam,
cārantam pāpāyamuyā,
asūyānn abhy ācākaśam :
tāsmā aspr̥hayam pūnaḥ.

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । अमुया ।
असूयन् । अभि । अचाकशम् ।
तस्मै । अस्युहयम् । पुनरिति ॥

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased : for
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayām used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyān: *being displeased*, that is, with him, opposed to aspr̥hayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of kās, with shortening of the radical vowel (174).

३ यं कुमारं नवं रथम्
अचक्रं मनसाकृणोः ।
एकैव विश्वतः प्राञ्चम्
अपञ्चन्धि तिष्ठसि ॥

यम् । कुमारम् । नवम् । रथम् ।
अचक्रम् । मनसा । अकृणोः ।
एकैर्दृष्टम् । विश्वतः । प्राञ्चम्
अपञ्चन् । अधि । तिष्ठसि ॥

3 yām, kumāra, nāvaṃ rātham
 acakrām mānasākṛṇoḥ,
 ékeṣam viśvātaḥ prāñcam,
 āpaśyann ādhi tiṣṭhasi.

*The new car, O boy, the wheelless,
 which thou didst make in mind,
 which has one pole, but faces in all
 directions, thou ascendest seeing
 it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. *aca-*
krām : perhaps because the dead are wafted to Yama by Agni. *éka*
 and *viśvātas* are opposed : though it has but one pole, it has a front
 on every side. *āpaśyan* : because dead.

४ यं कुमारं प्रावर्तयो
 रथं विप्रैर्भ्यस्परि ।
 तं सामानु प्रावर्तत
 समितो नाव्याहितम् ॥

यम् । कुमा॒र । प्र । अव॑र्तयः ।
 रथम् । विप्रै॑भ्यः । परि ।
 तम् । सामं । अनु । प्र । अव॑र्तत ।
 सम् । इतः । ना॒वि । आ॒हि॒तम् ॥

4 yām, kumāra, prāvartayo
 rātham viprebhīas pári,
 tām sāmānu prāvartata,
 sām itó nāvi āhitam.

*The car, O boy, that thou didst set
 rolling forth away from the priests,
 after that there rolled forth a chant
 placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *pra-*
āvartayas : 2. s. ipf. cs. of *vṛt* turn; accent, p. 464, 17, 1; p. 469, β;
 analysed by the *Padapāṭha*, as *prā āvartayas*; cp. note on viii.
 48, 2 a. *ānu prā avartata* : 3. s. ipf. *Ā.* of *vṛt* : accent, p. 464, 17, 1;
 p. 466, 19; p. 468, 20 a. *viprebhīas* : the priests officiating at the
 funeral; abl. governed by *pári* (176, 1 a); Sandhi, 43, 2 a. *sām*
ā-hitam : accent, p. 462, 13 b. *nāvi* : the funeral chant is placed on
 a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमारमजयद्
 रथं को निर्वर्तयत् ।
 कः स्त्रितद्वयं नो ब्रूयाद्
 अनुदेयी यथामवत् ॥

कः । कुमा॒रम् । अ॒ज॒य॒त् ।
 रथम् । कः । निः । अव॑र्तयत् ।
 कः । स्त्रि॒त् । तत् । अ॒व्य । नः । ब्रू॒यात् ।
 अनु॑देयी । यथा॑ । अ॒म॒वत् ॥

5 kâḥ kumārām ajanayat?
rātham kó nír avartayat?
kâḥ svit tād adyá no brūyād,
anudéyī yáthābhavat?

*Who generated the boy? Who
rolled out his car? Who pray
could tell us this to-day, how his
equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: cp. yām prāvartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथामवदनुदेयी
ततो अग्रमजायत ।
पुरस्ताद्बुध्न आततः
पश्चान्निरारयणं कृतम् ॥

यथा । अमवत । अनुदेयी ।
ततः । अग्रम् । अजायत ।
पुरस्तात् । बुध्नः । आततः ।
पश्चात् । निःअरयणम् । कृतम् ॥

6 yáthābhavad anudéyī,
tátō ágram ajāyata;
purástād budhná áтатаḥ;
paścān niráyaṇam kṛtām.

*As the equipment was, so the top
arose; in front the bottom ex-
tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सार्दनं
देवमानं यदुच्यते ।

इदम् । यमस्य । सार्दनम् ।
देवमानम् । यत् । उच्यते

इयमस्य धम्यते नाळीर
अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्य । धम्यते । नाळीः ।
अयम् । गीः ऽभिः । परिऽस्कृतः ॥

7 idāṃ Yamāsya sādānam
devamānāṃ yād ucyāte.
iyām asya dhamyate nālīr.
ayāṃ gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sādānam* : note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; *sādānam* occurs about a dozen times in the RV., beside the much commoner *sādanam*. *nālīs* : with *s* in the nom. (100, 1 a). There is one syllable too many in *c* (cp. p. 428, 2 a). *ayām* : Yama. *páriṣkṛtas* : note that the Pada text removes the unoriginal *s* (p. 145, f. n. 1; cp. note on x. 127, 3 a). *gīrbhīs* : dec. 82; accent, p. 458, c 1.

VĀTA

This god, as *Vāta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyú*, who is celebrated in one whole hymn and in parts of others. *Vāta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vātā-Parjanya*, while *Vāyu* is often similarly linked with Indra as *Indra-Vāyú*. *Vāta* is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre : *Triṣṭubh*.

१ वार्तस्य नु महिमानं रथस्य
इजनेति स्तनयन्नस्य घोषः ।
दिविऽस्युक्त्वा रूपाणि ह्रस्वन्
उतो एति पृथिव्या रेणुमस्यन् ॥

वार्तस्य । नु । महिमानम् । रथस्य ।
इजन् । एति । स्तनयन् । अस्य । घोषः ।
दिविऽस्युक् । याति । अरूपाणि । ह्रस्वन् ।
उतो इति । एति । पृथिव्या । रेणुम् ।
अस्यन् ॥

- 1 Vātasya nū mahimānam rá- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujānn eti, stanáyann asya goes shattering, thundering. Touch-
 ghóṣaḥ. ing the sky it goes producing ruddy
 divispṛg yāti aruṇāni kṛṇvānn; hues; and it also goes along the
 utó eti pṛthivyā reṇúm ásyān. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of i. 32, Índrasya nū víryāni prá vocam, and of i. 154 Viṣṇor nū kam víryāni prá vocam. rujān : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanáyan : used predicatively like a finite vb. (207) or eti may be supplied. aruṇāni : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya : accent, p. 452. utó : 24. pṛthivyā : inst. expressing motion over (199, 4).

- २ सं प्रेरते अनु वातस्य विष्टा सम। प्र। ईरते। अनु। वातस्य। विऽस्थाः।
 ऐनं गच्छन्ति समनं न योषाः। आ। एनम्। गच्छन्ति। समनम्। न।
 तामिः सयुक्तरथं देव ईयते योषाः।
 ऽस्य विश्वस्य भुवनस्य राजा ॥ तामिः। सऽयुक्। सऽरथम्। देवः।
 ईयते।
 अ॥ विश्वस्य। भुवनस्य। राजा ॥

- 2 sām prerate ānu Vātasya viṣṭhā : The hosts of Vāta speed on
 ānam gachanti sāmanam ná together after him : they go to him
 yóṣāḥ. as women to a festival. The god,
 tābhiḥ sayúk sarátham devá the king of all this world, united
 iyate, with them, goes on the same car.
 asyá víśvasya bhúvanasya rájā.

sām prá irate : 3. pl. pr. Ā. of ir; p. 468, 20 a. viṣṭhās : though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yóṣās are com-

pared, the sense being: the rains follow the storm wind (*apām sákhā* in 8 c), and accompany him on his course. *sarātham*: an adv. based on the cognate acc. (197, 4). *īyate*: from *i go* according to the fourth class, from which the pr. forms *īyase*, *īyate*, *īyante*, and the pt. *īyamāna* occur; c is a Jagati Pāda.

३ अन्तरिक्षे पृथिविरीयमानो	अन्तरिक्षे । पृथिविः । ईयमानः ।
न नि विशते कतमच्चनाहः ।	न । नि । विशते । कतमत । चन । अह-
अपां सखा प्रथमजा ऋतावा	रिति ।
क्व खिज्जातः कुत आ बभूव ॥	अपाम् । सखा । प्रथमजाः । ऋतवा ।
	क्व । खित् । जातः । कुतः । आ । बभूव ॥

3 antārikṣe pathibhir īyamāno,	Going along his paths in the air
nā nī viśate katamāc canāhaḥ.	he rests not any day. The friend
apām sákhā prathamajā ṛtāvā,	of waters, the first-born, the holy,
kūa svij jātāḥ, kṛta ā babhūva?	where pray being born, whence
	has he arisen?

pathibhis: inst. in local sense (199, 4). *īyamānas*: see note on 2 c. *āhas*: acc. of duration of time (197, 2); cp. also 4 b and the *Padapāṭha*. *apām sákhā*: as accompanied by rain (cp. note on 2 a). *prathama-jās*: 97, 2. *ṛtāvā*: 15 c. *kvā*: = *kūa* (p. 448). *jātās*: as a finite verb (208); cp. x. 129, 6 b. *kṛta ā babhūva* = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 218 A a.

४ आत्मा देवानां भुवनस्य गर्भो	आत्मा । देवानाम् । भुवनस्य । गर्भः ।
यथावशं चरति देव एषः ।	यथावशम् । चरति । देवः । एषः ।
घोषा इदं सृष्टिरे न रूपं	घोषाः । इत् । अस्त् । सृष्टिरे । न ।
तस्मै वाताय हविषा विधेम ॥	रूपम् ।
	तस्मै । वाताय । हविषा । विधेम ॥

4 ātmā devānām, bhūvanasya	Breath of the gods, germ of the
gárbho,	world, this god fares according to
yathāvaśam carati devá eṣāḥ.	his will. His sounds are heard,

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páṃ. *that Vāta we would pay worship*
 tásmāi Vātāya haviṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. drśyate is here easily supplied. vidhema: with dat. (200 A f).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in ā-tas, ā-tra, ā-tha, a-smāi, a-syā.
amś atlain, v. aśnōti, aśnuté : see aś.
āmh-as, n. *distress, trouble*, ii. 33, 2. 2 ;
iii. 59, 2 ; vii. 71, 5.

ak-tū, m. *ointment ; beam of light ; (clear) night*, x. 14, 9 [aś] *anoint*.
aks-ā, m. *die for playing, pl. dice*, x. 34, 2. 4. 6. 7. 13 [perhaps *eye* = *spot*].

akṣ-án, n. *eye* (weak stem of ákṣi), x. 127, 1.
 á-kṣiṃ-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. *kṣi destroy*].
 akhkhali-kṣiṃyā, gd. *having made a croak*, vii. 103, 3.
 Ag-ni, m. *fire*, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 34, 11; *god of fire, Agni*, i. 1-7, 9; 35, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. *ig-ni-s*, Slav. *og-ni*].
 agni-dagdha, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of dah burn].
 agni-dūta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.
 agni-avātā, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of svād taste well].
 ág-ra, n. *front; beginning; top*, x. 135, 6; lo. *āgre in the beginning*, x. 129, 3, 4.
 agra-tās, adv. *in the beginning*, x. 90, 7.
 a-ghn-yā, f. *cove*, v. 83, 8 [gdv. *not to be slain, from han slay*].
 aṅkuś-in, a. *having a hook, hooked, attractive*, x. 34, 7 [aṅkuśā hook].
 1. āṅg-a, n. *limb*, ii. 83, 9.
 2. aṅgā, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].
 āṅgāra, m. *coal*, x. 34, 9.
 Āṅgira, m. *name of an ancient seer*, iv. 51, 4.
 Āṅgiras, m. pl. *name of a group of ancestors*, v. 11, 6; x. 14, 3, 4, 5, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. ἀγγελος 'messenger'].
 ae bend, I. P. ácati. úd-, *drive up*, v. 83, 8.
 a-cakrá, a. (Bv.) *wheelless*, x. 135, 3.
 á-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.
 a-cit-e, dat. inf. *not to know*, vii. 61, 5.
 á-citti, f. (K.) *thoughtlessness*, vii. 86, 6.
 a-citrá, n. *darkness, obscurity*, iv. 51, 3.
 á-cyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.
 acyuta-cyút, a. (Tp.) *moving the immovable*, ii. 12, 9.
 ácha, prp. with acc., *unto*, viii. 48, 6.
 aj drive, I. P. ájati [Lat. *ago 'lead', 'drive'*, Gk. ἄγω, 'lead'].
 á- drive up, vi. 54, 10.
 úd- drive out, ii. 12, 3; iv. 50, 5.
 ajá-māyu, a. (Bv.) *bleating like a goat*, vii. 103, 6, 10 [māyú, m. *bleat*].
 a-jāra, a. (K.) *unaging*, i. 160, 4 [jā waste away].

á-jasra, a. (K.) *eternal*, ii. 35, 8 [*unfailing; jas be exhausted*].
 ajāvi, m. pl. Dv. cd. *goats and sheep*, x. 90, 10 [ajā + ávi].
 a-jur-yá, a. *unaging*, iv. 51, 6 [jur waste away].
 añj, VII. P. anákti *anoint*; Ā. ankté *anoint oneself*, viii. 29, 1.
 añjas-ā, adv. *straightway*, vi. 54, 1 [inst. of añjas ointment: = with gliding motion].
 añj-i, n. *ornament*, i. 85, 3; viii. 29, 1 [añj *anoint*].
 á-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 3; *than that*, x. 90, 3.
 ati-rātrá, a. (celebrated) *overnight*, vii. 103, 7 [rātri night].
 átkā, m. *robe*, ii. 35, 14.
 áty-etavái, dat. inf. *to pass over*, v. 83, 10 [áti + i go beyond].
 á-tra, adv. *here*, i. 154, 6; ii. 35, 6.
 á-trā, adv. *then*, vii. 103, 2; *there*, x. 135, 1.
 Átri, m. *an ancient sage*, vii. 71, 5.
 á-tha, adv. *then*; so, vi. 54, 7.
 Áthar-van, m. pl. *name of a group of ancient priests*, x. 14, 6.
 á-thā, adv. *then*, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; so, x. 127, 6.
 átho, adv. *and also*, x. 90, 5 [átha + u].
 ad, eat, II. P. átti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. *edo*, Gk. *έδω*, Eng. *eat*].
 á-dadbha, pp. (K.) *uninjured*, iv. 50, 2 [dabh harm].
 Á-diti, f. *name of a goddess*, viii. 48, 2 [unbinding, freedom, from 3. dā bind].
 ad-dhā, adv. *truly*, x. 129, 6 [in this manner: a-d this + dhā].
 a-dyá, adv. *to-day*, i. 35, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; *now*, x. 15, 2 [perhaps = a-dyavi on this day].
 á-dri, m. *rock*, i. 85, 5 [not splitting: dr pierce].
 ádri-dugdha, Tp. cd. *pressed out with stones*, iv. 50, 3 [pp. of duh milk].
 ádha-ra, a. *lower*, ii. 12, 4.
 adhās, adv. *below*, x. 129, 5.
 ádhi, prp. with loc., *upon*, i. 85, 7; v. 83, 9; vii. 103, 5; with ab. *from*, x. 90, 5.
 ádhy-akṣa, m. *eye-witness; surveyor*, x. 129, 7 [having one's eye upon].
 adhvará, m. *sacrifice*, i. 1, 4, 8; iv. 51, 2.

adhvar-yú, m. *officiating priest*, vii. 103, 8.
 a-dhvasmán, a. (Bv.) *undimmed*, ii. 35, 14 [*having no darkening*].
 an breathe, II. P. ániti, x. 129, 2 [Go. an-an 'breathe'].
 án-agni-dagdha, pp. (K.) *not burned with fire*, x. 15, 14.
 án-abhi-mlāta-varṇa, a. (Bv.) *having an unfaded colour*, ii. 35, 13.
 á-naṣṭa-vedas, a. (Bv.) *whose property is never lost*, vi. 54, 8.
 an-amivá, a. (Bv.) *diseaseless*, iii. 59, 3; n. *health*, x. 14, 11 [ámivā *disease*].
 án-āgas, a. (Bv.) *sinless*, v. 83, 2; vii. 86, 7 [āgas *sin*; Gk. áv-αγής 'innocent'].
 an-idhmá, a. (Bv.) *having no fuel*, ii. 35, 4.
 á-nimis-am, (acc.) adv. *unwinkingly*, vii. 61, 3 [ni-mis, f. *wink*].
 á-nimis-ā, (inst.) adv. *with unwinking eye*, iii. 59, 1 [ni-mis, f. *wink*].
 á-nivisamāna, pr. pt. A. *unresting*, vii. 49, 1 [ni + vis go to rest].
 án-irā, f. (K.) *languor, ailment*, vii. 71, 2; viii. 48, 4 [irā, f. *refreshment*].
 án-ika, n. *face*, ii. 35, 11 [*an breathe*].
 ánu, prp. with acc., *along*, x. 14, 1, 8; *among*, x. 14, 12.
 anu-kāmám, (acc.) adv. *according to desire*, viii. 48, 8.
 anu-déyi, f. *equipment (?)*, x. 135, 5, 6 [f. gdv. of anu-dā to be handed over].
 anu-paspaśāná, pf. pt. Ā. *having spied out*, x. 14, 1 [spaś *spy*].
 anu-madyá-māna, pr. pt. ps. *being greeted with gladness*, vii. 63, 3.
 anu-vénant, pr. pt. *seeking the friendship of* (acc.), x. 135, 2.
 ánu-vrata, a. *devoted*, x. 34, 2 [*acting according to the will (vratá of another)*].
 án-rta, n. (K.) *falsehood*, ii. 35, 6; vii. 61, 5; *misdeed, wrong*, 86, 6 [rtá *right*].
 an-enás, a. (Bv.) *guiltless*, vii. 86, 4 [énas *guilt*].
 ánta, m. *end*, iv. 50, 1; *edge, proximity*: lo. ánte *near*, x. 34, 16.
 antár, prp. with lo. *within*, i. 35, 9; ii. 12, 3; 35, 7; iv. 51, 3; vii. 71, 5; 86, 2 (= *in communion with*); viii. 48, 2; *among*, viii. 29, 2, 3 [Lat. *inter*].
 antárl-ksa, n. *air, atmosphere*, i. 35, 7, 11; ii. 12, 2; x. 90, 14; 168, 8

[*situated between heaven and earth*: kṣa = 1. *kṣi dwell*].
 ánti-tas, adv. *from near*, iii. 59, 2 [*ánti in front, near*].
 ándh-as, n. *Soma plant; juice*, i. 85, 6 [Gk. ávθ-os 'blossom'].
 án-na, n. *food*, ii. 35, 5, 7, 10, 11, 14; pl. 12; x. 90, 2 [pp. of *eat*].
 anyá, prn. a. *other*, ii. 35, 3, 8, 13; x. 34, 4, 10, 11, 14; 129, 2; with ab. = *than*, ii. 33, 11; anyá-anyá *one-another*, vii. 103, 3, 4, 5; anyé-anyé, anyāh-anyāh *some-others*, x. 14, 3; ii. 35, 3 [cp. Lat. *aliu-s*, Gk. ἄλλο-s 'other'].
 áp, f. *water*, pl. N. āpas, ii. 35, 3, 4; vii. 49, 1, 2, 3, 4; 103, 2; A. apás, v. 83, 6; inst. *adbbhis*, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 35, 1, 2, 3, 7, 9, 11, 13, 14; vii. 103, 4; x. 168, 8; L. apá, ii. 35, 4, 5, 7, 8; vii. 103, 5 [Av. *ap* 'water'].
 apa-dhā, f. *unclosing*, ii. 12, 3.
 ápa-bhartavá, dat. inf. to take away, x. 14, 2 [bhr *bear*].
 apa-bhartṛ, m. *remover*, ii. 33, 7 [bhr *bear*].
 á-paśyant, pr. pt. (K.) *not seeing*, x. 135, 3.
 āpas, n. *work*, i. 35, 9 [Lat. *opus* 'work'].
 apás, a. *active*, i. 160, 4.
 apás-tama, spv. a. *most active*, i. 100, 4.
 Apām nápāt, m. *son of waters*, name of a god, ii. 83, 13; 35, 1, 3, 7, 9.
 ápi-hita, pp. *covered*, x. 129, 3 [dhā *put*].
 apíc-ya, a. *secret*, ii. 35, 11 [apíc contraction of a presupposed *api-añic*].
 a-praketá, a. (Bv.) *indistinguishable*, x. 129, 3 [praketá *perception*].
 á-pratita, pp. (K.) *irresistible*, iv. 50, 9 [pratí + pp. of *i go*].
 a-pramráyá, gdv. *not to be forgotten*, ii. 35, 6 [mrá *touch*].
 á-budhya-māna, pr. pt. *unawakening*, iv. 51, 3 [budh *wake*].
 abhi-kṣipánt, pr. pt. *lashing*, v. 83, 3.
 abhi-tas, adv. *on all sides*, iv. 50, 3; with acc., *around*, vii. 103, 7.
 abhimāt-in, m. *adversary*, i. 35, 3 [abhi-māti, f. *hostility*].
 abhi-vrṣṭa, pp. *rained upon*, vii. 103, 4.
 abhiṣṭi-dyumna, a. (Bv.) *splendid in help*, iv. 51, 7 [dyumná, n. *splendour*].
 abhiṣṭi-sāvas, a. (Bv.) *strong to help*, iii. 59, 8 [śāvas, n. *might*].

abhiṭi, f. *attack*, ii. 33, 5 [abhi + itṛ].
 abhi-vṛta, pp. *adorned*, i. 35, 4 [1. vṛ cover].
 ā-bhva, a. *monstrous*; n. *force*, ii. 33, 10; *monster*, iv. 51, 9 [non-existent, monstrous: -bhū be].
 ā-manyā-māna, pr. pt. Ā. *not thinking = unexpected*, ii. 12, 10 [man think].
 ā-martya, a. (K.) *immortal*, viii. 48, 12; f. ā, x. 127, 2.
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrā friend].
 āmita-varṇa, a. (Bv.) *of unchanged colour*, iv. 51, 9.
 āmi-vā, f. *disease*, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. āmi-ti].
 amu-y-ā, inst. adv. *in this way*, so, x. 135, 2 [inst. f. of amū *this* used in the inflexion of ayām].
 ā-mūra, a. (K.) *wise*, vii. 61, 5 [not foolish: mūrā].
 a-mṛta, a. *immortal*; m. *immortal being*, i. 35, 2; vii. 63, 5; viii. 48, 3²; n. *what is immortal*, i. 35, 6; x. 90, 3; *immortality*, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. Gk. ἀμβροτος 'immortal']
 amṛta-tvā, n. *immortality*, x. 90, 2.
 āmbh-as, n. *valer*, x. 129, 1.
 ā-yajvan, m. (K.) *non-sacrificer*, vii. 61, 4.
 a-y-ām, dem. prn. N. s. m. *this*, iii. 59, 4; vii. 86, 3, 8; viii. 48, 10; x. 34, 13 (= here); he, i. 160, 4; x. 135, 7.
 a-yās, a. *nimble*, i. 154, 6 [not exerting oneself: yās = yas *heat oneself*].
 a-rapās, a. (Bv.) *unscathed*, ii. 33, 6; x. 15, 4 [rāpas, n. *infirmity, injury*].
 āram-kṛta, pp. *well-prepared*, x. 14, 13 [made ready].
 āram, adv. *in readiness*; with kṛ do *services to* (dat.), vii. 86, 7.
 ā-rāti, f. *hostility*, ii. 35, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, nigardliness, enmity].
 a-ri, m. *niggard, enemy*, gen. aryās, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. *indigent*; 2. *niggardly*].
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ injure].
 ar-uṣā, a. f. *ruddy*, x. 15, 7; n. *ruddy hue*, x. 168, 1.
 ar-uṣā, a. *ruddy*, i. 85, 5; vii. 71, 1.

a-reṇū, a. (Bv.) *dustless*, i. 35, 11 [reṇū m. *dust*].
 ark-ā, m. *song*, i. 85, 2; x. 15, 9 [arc sing].
 arc sing, *praise*, I. ārcati. sām-, *praise universally*, pf. ānrcé, i. 160, 4.
 āro-ant, pr. pt., *singing*, i. 85, 2; viii. 29, 10.
 arna-vā, a. *waving*, viii. 63, 2; m. *flood*, i. 85, 9.
 ār-tha, n. *goal*, vii. 63, 4 [what is gone for: r go].
 arth-in, a. *greedy*, x. 127, 5 [having an object, needy].
 ar-pāya, cs. of r go. úd- *raise up*, ii. 33, 4.
 aryā, a. *noble*, vii. 86, 7; x. 34, 13; m. *lord*, ii. 35, 2.
 Arya-mán, m. *name of one of the Ādityas*, vii. 63, 6.
 ār-vant, m. *steed*, ii. 33, 1; vii. 54, 5 [speeding: r go].
 arvāk, adv. *hither*, x. 15, 4, 9; *afterwards*, x. 129, 6.
 arvāñ, a. *hitherward*, i. 35, 10; v. 83, 6.
 ārh-ant, pr. pt. *worthy*, ii. 33, 10³.
 av help, I. P. āvati, i. 85, 7; ii. 12, 14; 35, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; *quicken*, v. 83, 4.
 ava-tā, m. *well*, i. 85, 10; iv. 50, 3 [áva down].
 a-vadyā, n. *blemish*, x. 14, 8 [gdv. *not to be praised, blameworthy*].
 avā-ni, f. *river*, v. 11, 5 [áva down].
 ava-pāśyant, pr. pt. *looking down on* (acc.), vii. 49, 8.
 ava-mā, spv. a. *lowest*; *nearest*, ii. 35, 12; *latest*, vii. 71, 3 [áva down].
 ava-yātṣ, m. *appeaser*, viii. 48, 2.
 āva-ra, cpv. a. *lover*, x. 15, 1; *nearer*, ii. 12, 8 [áva down].
 āv-as, n. *help*, i. 35, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 ava-sāna, n. *resting place*, x. 14, 9 [unbinding, giving rest: āva + sā = si tie].
 avās-tāt, adv. *below*, x. 129, 5.
 avas-yū, a. *desiring help*, iv. 50, 9.
 a-vātā, a. (Bv.) *windless*, x. 129, 2 [vāta wind].
 av-i-tṣ, m. *helper*, ii. 12, 6.
 a-vīra, a. (Bv.) *sonless*, vii. 61, 4 [vīrā hero].
 a-vṛkā, a. (K.) *friendly*, x. 15, 1 [na harming: vṛka wolf].

a-vyathya, gdv. *immovable*, ii. 35, 5 [vyath *water*].
 aś *reach, obtain*, V. aśnōti, aśnuté, i. 1, 3; 85, 2; ii. 33, 2. 6; iii. 59, 2; vii, 103, 9.
 abhi- *attain to (acc.)*, i. 154, 5.
 āś-man, m. *rock*, ii. 12, 8 [Av. *asman* 'stone'; Gk. ἀσμων 'anvil'].
 āś-va, m. *horse*, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3. 6; vii. 71, 3. 5; x. 34, 3. 11; 90, 10 [Lat. *equus* 'horse', Gk. ἵππος, OS. *ēhu*].
 āśva-magha, a. (Bv.) *rich in horses*, vii. 71, 1 [maghā *bounty*].
 Āśv-in, m. *du. horsemen*, name of the twin gods of dawn, vii. 71, 2. 3. 6.
 aṣṭā, nm. *eight*, i. 35, 8.
 as *be*, II. P.: pr. 2. āsi, i. 1, 4; ii. 12, 15; 33, 3; 3. āsti, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smāsi, vi. 54, 9; viii. 48, 9; 3. sānti, i. 85, 12; x. 90, 16; ipv. āstu, v. 11, 5; vii. 86, 8²; x. 15, 2; sāntu, vii. 63, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10. 11; viii. 48, 12. 13; ipf. 3. ās, x. 129, 3; āsit, x. 34, 2; 90, 6. 12. 14; 129, 14. 2³. 3². 4. 5²; āsan, x. 90, 15. 16; 129, 5²; pf. āsa, vii. 86, 4; x. 129, 2; āsur, iv. 51, 7. āpi- *be or remain in (loc.)*; syāma, iii. 59, 4; x. 14, 6.
 pāri *be around, celebrate*, 2. pl. stha, vii. 103, 7.
 prā- *be pre-eminent*, ipv. astu, iii. 59, 2.
 ās-at, pr. pt. n. *the non-existent*, x. 129, 1. 4.
 a-saścāt, a. (Bv.) *inexhaustible*, i. 160, 2 [having no second, saścāt: *sac follow*].
 ās-ita, (pp.) a. *black*, iv. 51, 9.
 ā-sammrṣṭa, pp. (K.) *uncleansed*, v. 11. 3 [mrj *wipe*].
 ās-u, m. *life*, x. 14, 12; 15, 1 [1. *as exist*].
 asu-tṛp, a. (Tp.) *life-stealing*, x. 14, 12 [tṛp *delight in*].
 āsu-nīti, f. *spirit-guidance*, x. 15, 14.
 āsu-ra, m. *divine spirit*, i. 35, 7. 10; v. 83, 6 [Av. *ahura*].
 asur-yā, n. *divine dominion*, ii. 33, 9; 35, 2.
 asūryānt, pr. pt. *displeased, resentful*, x. 135, 2.
 ās-ta, n. *home, abode*, x. 14, 8; 34, 10.
 asmā, prn. stem of 1. prs. pl.; A. asmān *us*, viii. 48, 3. 11; x. 15, 5; D.

asmābhyam *to us*, i. 85, 12; x. 14, 12; asmé *to us*, i. 160, 5; ii. 33, 12; Ab. asmād *from us*, ii. 33, 2; vii. 71, 1. 2; than *us*, ii. 33, 11; G. asmākam *of us*, vi. 54, 6; L. asmé *in or on us*, ii. 35, 4; iv. 50, 10. 11; viii. 48, 10; asmāsu *on us*, iv. 51, 10.
 a-smīn, L. of prn. root a, *in this*, ii. 35, 14; iv. 50, 10; x. 14, 5.
 ā-smēra, a. (K.) *not smiling*, ii. 35, 4.
 a-smāi, D. of prn. root a, *to him*, ii. 35, 5. 12; *for him*, x. 14, 9; unaccented, *asmāi to or for him*, ii. 12, 5. 13; 35, 2. 10; vi. 54, 4; vii. 63, 5; x. 14, 9. 11.
 a-syā, G. of prn. root a, *of this*, ii. 33, 9; x. 129, 6; 168, 2; unaccented, *asya his, of him, its*, of it, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2. 6. 8. 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 3². 4. 6. 12³. 15; 129, 7; 135, 7; 168, 1.
 ās-yant, pr. pt. *scattering*, x. 168, 1 [as *throw*].
 a-syāi, D. f. of prn. root a, *to that*, ii. 33, 5.
 ah *say*: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.
 āha, emphasizing *pc.*, *indeed*, i. 154, 6; v. 83, 3; vii. 103, 2.
 āhan, n. *day*, viii. 48, 7; x. 129, 2.
 ahām, prs. prn., *I*, viii. 86, 7; x. 15, 3; 34, 2. 3. 12.
 āhar, n. *day*, vii. 103, 7.
 āhas, n. *day*, x. 168, 3.
 a-hastā, a. (Bv.) *handless*, x. 34, 9.
 āh-i, m. *serpent*, ii. 12, 3. 11 [Av. *aži*, Gk. ἔχιν *'viper'*, Lat. *angui-s*].
 ā-hrṣāna, pr. pt. *A. free from wrath* [hr *be angry*].
 Ā, prp. with ab. *from*, ii. 35, 2; iv. 50, 3; 51, 10; with L., *tn*, i. 35, 4; ii. 35, 7. 8; iii. 59, 3; viii. 48, 6.
 ā, pol. *quite, very*, ii. 12, 15; with D., viii. 48, 4.
 ā-gata, pp. *come*, vii. 103, 3. 9 [gam *go*].
 ā-gam-iṣṭha, a. *spv. coming most gladly*, x. 15, 3.
 āg-as, n. *sin*, vii. 86, 4; x. 15, 6 [op. Gk. *ayos* 'guilt'].
 āo-ya, gd. *bending*, x. 15, 6 [ā+ao *bend*].
 ā-jāta, pp. *produced*, x. 129, 6 [jan *generate*].

āj-ya, n. *melled buller*, x. 90, 6 [ā-añj
anoñj].
āñf, m. *axle-end*, i. 35, 6.
ā-tata, pp. *extended*, x. 135, 6 [tan
stretch].
ā-tasthivāms, red. pf. pt. *having mounted*,
ii. 12, 8 [ā+sthā stand].
āt-mān, m. *breath*, x. 168, 4 [Old Saxon
āthom 'breath'].
Ādityā, m. *son of Aditi*, iii. 59, 2. 3. 5.
āp obtain, V. P. āpnóti; pf. āpa, iv. 51,
7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
ā-bhās, I. pl. f. of prn. root a, *with these*,
v. 83, 1.
ā-bhū, a. *coming into being*, x. 129, 3.
āmā, a. *raw, unbaked*, ii. 35, 6 [Gk. ἀμῶ-
'raw'].
ā-yat-i, pr. pt. f. *coming*, x. 127, 1. 3
[ā+i go].
āyas-ā, n. f. f. *made of iron*, viii. 29, 3
[āyas iron].
āy-ū, a. *active*; m. *living being, mortal*,
iii. 59, 9 [i go].
ā-yudh-a, n. *weapon*, viii. 29, 5 [ā+yudh
fight].
āy-us, n. *span of life*, vii. 103, 10; viii.
48, 4. 7. 10. 11; x. 14, 14 [activity:
i go].
āranya, a. *belonging to the forest*, x. 90, 8
[āranya].
ā-rōhant, pr. pt. *scaling*, ii. 12, 12 [ruh
mount].
āvis, adv. *in view*, with kr, *make mani-
fest*, v. 83, 3.
ās-ū, a. *swift*, vii. 71, 5 [Gk. ἀσύν-].
āsu-héman, a. (Bv.), *of swift impulse*,
ii. 35, 1.
ā-sām, gen. pl. f. of the prn. root a, *of
them*, iv. 51, 6.
ās-ina, irr. pr. pt. ā., *sitting*, x. 15, 7
[ās sit].
ā-hita, pp. *placed in (loc.)*, viii. 29, 4; x.
14, 16; with sām *placed upon (loc.)*,
x. 135, 4 [dhā put].
ā-huta, pp. *to whom offering is made*, v.
11, 3.

I go, II. P. āmi, x. 34, 5; eti, iv. 50, 8;
x. 34, 6; 168, 1²; yānti, vii. 49, 1;
approach (acc.), viii. 48, 10; āyan, pr.
sb. *pass*, vii. 61, 4; *attain*, vii. 63, 4;
pf. iyūr, x. 15, 1. 2.
ānu- *go after*, vi. 54, 5; *follow (acc.)*,
viii. 63, 5.

āpa- *go away*, x. 14, 9.
abhi- *come upon*, ipf. āyan, vii. 103, 2.
āva- *appease*: op. iyām, vii. 86, 4.
ā- *come*, ii. 33, 1; v. 83, 6; *go to*, x.
14, 8.
ūpa ā- *come to (acc.)*, i. 1, 7.
ūd- *rise*, vii. 61, 1; 63, 1-4; ipf. ait,
x. 90, 4.
ūpa- *approach*, vii. 86, 3; 103, 3; x.
14, 10; 34, 10; *flow to*, ii. 35, 3.
pārā- *pass away*, pf. iyūr, x. 14, 2. 7.
pāri- *surround*, ii. 35, 4. 9.
prā- *go forth*, i. 154, 3; x. 14, 7.
ānu prā- *go forth after*, vi. 54, 6.
vi- *disperse*, x. 14, 9.
sām- *flow together*, ii. 35, 3; *unite*, vii,
103, 2.
iohā-māna, pr. pt. ā. *desiring*, x. 34, 10
[is wish].
i-tās, adv. *from here*, x. 135, 4.
i-ti, pcl. *thus*, ii. 12, 5²; vi. 54, 1. 2; x.
34, 6 [180].
it-thā, adv. *thus*, ii. 35, 11; *truly*, i. 154,
5 [id+thā; 180].
i-d, emphasizing pcl. *just, even*, i. 1, 4.
6; 85, 8; 154, 3; ii. 35, 8. 10; iv. 50,
7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16;
34, 5. 7. 8. 13; 127, 3 [Lat. id:
180].
i-d-ām, dem. prn. n. *this*, i. 154, 3; ii.
12, 14; 33, 10; iv. 51, 1; v. 11, 5;
x. 14, 15; 15, 2; 90, 2; 129, 3; 135,
7; *this world*, v. 83, 9; = *here*, vi. 54,
1 [111].
i-dānim, adv. *now*, i. 35, 7.
idh *kindle*, VII. A. inddhē.
sām- *kindle*, 3. pl. indhato, ii. 35, 11;
pf. idhiré, v. 11, 2.
idh-mā, m. *fuel*, x. 90, 6 [idh *kindle*].
ind-u, m. *drop*, Soma, viii. 48, 2. 4. 8.
12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
indra, m. *name of a god*, i. 85, 9; ii.
12, 1-15; iv. 50, 10. 11; v. 11, 2; vii.
49, 1; viii. 48, 2. 10; x. 15, 10; 90,
13.
indr-iyā, n. *might of Indra*, i. 85, 2
[indra].
i-nv go, I. P. invati [secondary root
from i go according to class v.: i-nu].
sam- *bring*, i. 160, 5.
imā, dem. prn. stem, *this*, A. m. imām,
ii. 35, 2; x. 14, 4; 15, 6; N. m. pl.
imé, vi. 54, 2; viii. 48, 5; n. imā,
ii. 12, 3; x. 15, 4; imāni, vii. 61, 6;
71, 6 [111].

i-y-ām, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].
 irā, f. *nurture*, v. 83, 4.
 ir-īpa, n. *dice-board*, x. 34, 1. 9.
 ir-ya, a. *watchful*, vi. 54, 8.
 i-va, enc. pcl. *like*, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 33, 6; 35, 5. 13; iv. 51, 2; v. 11, 5; 83, 3; vii. 63, 1; 103, 5²; viii. 29, 8; 48, 4². 6. 7²; x. 34, 1. 3. 5. 8; 127, 7. 8 [180].
 iṣ-irā, a. *devoted*, viii. 48, 7.
 iṣṭā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.
 iṣṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [iṣ-tā, pp. du. of yaj *sacrifice* + pūrtā, pp. of pṛ *fill, bestowed*].
 i-hā, adv. *here*, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.
 fīā, f. *consecrated food*, iv. 50, 8.
 i go, IV. Ā. *fyate*, x. 168, 2; *approach*, imāhe, vi. 54, 8.
 antā-go between (acc.), i. 35, 9; 100, 1.
 iḥ-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.
 iḍ praise, II. Ā., fīe, i. 1, 1.
 iḍ-ya, gdv. *praiseworthy*, i. 1, 2 [iḍ *praise*].
 im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 33, 13²; 35, 1; vii. 103, 3 [180].
 fya-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].
 ir stir, set in motion, II. Ā. frte.
 ānu sām prā- speed on together after, x. 168, 2.
 ūd- arise, x. 15, 1; v. 83, 3.
 prā-, cs. irāya, *utter forth*, ii. 33, 8.
 iś be master of, overpower, II. Ā. iṣṭe, with gen., viii. 48, 14.
 iś-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 33, 9.
 iś more, I. fṣati, -te, from (ab.), v. 83, 2.
 iḥ-itā, pp. *implored*, x. 15, 12 [iḍ *praise*].

U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 33, 9; 85, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 3; 127, 3²; 129, 1² [180].

uk-thā, n. *recitation*, iv. 51, 7 [vao *speak*].
 1. ukṣ sprinkle, VI. ukṣāti, -te, x. 90, 7.
 pra- besprinkle, x. 90, 7.
 2. ukṣ grow.
 ukṣ-itā, pp. *grown strong*, i. 85, 2 [2. ukṣ = vaks grow].
 ug-rā, a. *mighty*, ii. 33, 9; x. 34, 8; *ferce, terrible*, ii. 33, 11; viii. 29, 5.
 uchānt, pr. pt. *shining*, iv. 51, 2 [1. vas *shine*].
 u-tā, pcl. *and*, i. 85, 5; 151, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 2². 10; vi. 51, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; utā vā, vii. 49, 2²; = *and*, viii. 48, 15 [180].
 utō, pcl. *and also*, x. 168, 1 [utā + u].
 ūt-tara, cpv. a. *upper*, i. 154, 1 [ūd up].
 ūt-sa, m. *spring*, i. 85, 11; 154, 5 [ūd *well*].
 ud wet, VII. P. unātti, undānti [cp. Lat. *und-a* 'wave'].
 vi- moisten, drench, i. 85, 5; v. 83, 8.
 ud-ān, n. *water*, i. 85, 5 [Go. *uātō* 'water'].
 udan-vānt, a. *water-laden*, v. 83, 7.
 ūd-ita, pp. *risen*, vii. 63, 5 [i go].
 udumbalā, a. *brown* (?), x. 14, 12.
 ud-vāt, f. *upward path*, i. 35, 3; *height*, v. 83, 7; x. 127, 2 [ūd up + sf. vat].
 upa-kṣiyānt, pr. pt. *abiding by* (acc.), iii. 59, 3 [kṣi *dwell*].
 upa-mā, spv. a. *highest*, viii. 29, 9.
 upa-yānt, pr. pt. *approaching*, ii. 33, 12 [i go].
 ūpa-ra, cpv. a. *later*, x. 15, 2 [Av. *upara* 'upper', Gk. *ūrepo-s* 'pestle', Lat. *s-uper-u-s* 'upper'].
 upāri, adv. *upward*, x. 34, 9; *above*, x. 129, 5 [Gk. *ūnep, ūnep = ūnep*, Lat. *s-uper*, Old High German *ubir* 'over'].
 ūpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śri *resort*].
 upa-sādyā, gdv. *to be approached*, iii. 59, 5 [sād *sit*].
 upā-sṭha, m. *lap*, i. 35, 5. 6; vii. 63, 3; x. 15, 7.
 upa-hatnū, a. *slaying*, ii. 33, 11 [ha-tnu from *han slay*].
 ūpa-hūta, pp. *invited*, x. 15, 5 [hū *call*].
 upārā, m. *offence*, vii. 86, 6 [upa + ara from *r go*: *striking upon, offence*].

ubj force, VI. P., ubjāti.
 nir- drive out, i. 85, 9.
 ubhā, a. both, i. 35, 9; x. 14, 7 [cp. Lat. *am-bo*, Gk. *ἀμ-φω* 'both', Eng. *bo-th*].
 ubhā-ya, a. pl. both, ii. 12, 8.
 ubhaya-dat, a. having teeth on both jaws, x. 90, 10.
 ur-ū, a., f. urv-f, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *vouru*, Gk. *εὐρύ-ς*].
 uru-kramā, a. (Bv.) wide-striding, i. 154, 5 [krāma, m. stride].
 uru-gāyā, a. (Bv.) wide-paced, i. 154, 1. 8, 6; viii. 29, 7 [-gāya gait from gā go].
 uru-cākṣas, a. (Bv.) far-seeing, vii. 63, 4 [cākṣas, n. sight].
 uru-vyācas, a. (Bv.) far-extending, i. 160, 2 [vyācas, n. extent].
 uru-śāmsa, a. (Bv.) far-famed, viii. 48, 4 [śāmsa, m. praise].
 uru-śyū, a. freedom-giving, viii. 48, 5 [from den. uru-śya put in wide space, rescue].
 urū-nasā, a. (Bv.) broad-nosed, x. 14, 12 [urū + nās nose].
 urviyā, adv. widely, ii. 35, 8 [inst. f. of *urvī wide*].
 urv-f, f. earth, x. 14, 16 [urū wide].
 uś-ānt, pr. pt. eager, vii. 103, 8; x. 15, 8² [vaś desire].
 Uś-ās, f. Dawn, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. *vas shine*; cp. Gk. *ἥώς* (for *aus-ūs*), Lat. *aur-or-a*].
 usrā-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrā matutinal, yāman, n. course].
 usr-īyā, f. cow, iv. 50, 5 [f. of usr-īya ruddy from us-rā red].
 Ū, enc. pcl., ii. 35, 3; iv. 51, 2 [metrically lengthened for u].
 ū-tī, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av favour].
 ūrū, m. du. thigh, x. 90, 11, 12.
 ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.
 ūrjāyant, den. pr. pt. gathering strength, ii. 35, 7.
 ūrdh-vā, a. upright, ii. 35, 9; upicard, x. 90, 4 [Gk. *ὀρθός* for *ὀρθός*; Lat. *arduus* 'lofty'].
 ūrdhvām, acc. adv. upwards, i. 85, 10.
 ūrmyā, f. night, x. 127, 6.
 ūr-vā, n. receptacle, ii. 35, 3; fold, herd, iv. 50, 2 [1. *vṛ cover*].

R go, V. P. ṛṇóti, int. ālartī arise, viii. 48, 8 [Gk. *ῥύ-μι* 'stir up'].
 abhi- penetrates to (acc.), i. 35, 9.
 prā- send forth, III. iyartī, vii. 61, 2.
 fṛk-van, m. pl. name of a group of ancestors, x. 14, 3 [singing from arc sing].
 fṛk-vant, a. singing, jubilant, iv. 50, 5 [arc sing].
 fṛc, f. stanza, ii. 35, 12; collection of hymns, *Rgveda*, x. 90, 9 [arc sing, praise].
 ṛcās-e, dat. inf. with prā, to praise, vi. 61, 6 [arc praise].
 ṛ-nā, n. debt, x. 127, 7.
 ṛnā-vān, a. indebted, x. 34, 10 [ṛnā debt].
 ṛ-tā, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of ṛ go, settled].
 ṛtā-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].
 ṛta-jñā, a. knowing right, x. 15, 1.
 ṛta-yūj, a. yoked in due time, iv. 51, 5; vii. 71, 3.
 ṛta-spṛś, a. cherishing the rite, iv. 50, 3.
 ṛtā-van, a. holy, ii. 35, 8; x. 168, 3; pious, vii. 61, 2; f. -varī observing order, i. 160, 1.
 ṛ-tū, m. season, vii. 103, 9 [fixed time: from ṛ go].
 ṛ-tē, adv. prp. with ab., without, ii. 12, 9 [loc. of ṛtā].
 ṛtv-ij, m. ministrant, i. 1, 1 [ṛtū + ij = ya] sacrificing in season].
 ṛdūdāra, a. compassionate, ii. 33, 5; wholesome, viii. 48, 10.
 ṛdh thrive, V. P. ṛdhnotī.
 ānu- bring forward, op. 2. s. ṛdhyās, viii. 48, 2.
 fṛdhak, adv. separately, vii. 61, 3.
 Ṛbh-ū, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].
 fṛṣ-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
 ṛṣ-ṭī, f. spear, i. 85, 4 [ṛṣ thrust].
 ṛṣ-vā, a. high, lofty, vii. 61, 8; 86, 1.
 Ṛ-ka, nm. one, i. 35, 6; 154, 3, 4; vii. 103, 6⁴; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].
 eka-parā, a. too high by one, x. 34, 2.
 ēkaṣa, a. having one pole, x. 135, 3 [1ṛā + pole of a car].
 e-tā, dem. prn. stem, this: n. etād, iii. 59, 5; acc. m. etām this, x. 14, 9; him,

x. 34, 4; inst. *etēna*, v. 83, 6; n. pl. *etā*, x. 15, 14; m. pl. *etē* these, vii. 103, 9 [prn. root *e + tā* this].
éta-śa, m. steed of the Sun, vii. 63, 2 [*éta* speeding, from *i go*].
etā-vant, a. such, x. 90, 3 [prn. *etā* this + *sf. vant*].
e-na, enc. prn. stem of 3. prs. *he, she*, it: acc. enam *him*, ii. 12, 5; iii. 59, 3; vii. 103, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. *enān* them, vii. 103, 3; gen. du. *enos* of them two, vii. 103, 4 [prn. root *e*].
ēn-as, n., ii. 12, 10; vii. 71, 4; 86, 3.
enā, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root *a*].
e-bhis, l. pl. *with them*, x. 34, 5 [prn. root *a*].
c-bhyas, D. pl. *to them*, x. 34, 8 [prn. root *a*].
c-vā, pol. *thus, just*, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root *e*; cp. 180].
e-vā (= *evā*), adv. *thus, just*, ii. 33, 15; iv. 50, 8 [prn. root *e*].
e-śā, dem. prn.: N. s. m. *eśāḥ* this, x. 168, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *eśā* this, x. 14, 2; *she*, x. 34, 2 [from prn. root *e + sa*].
c-śām, G. pl. m. of them, i. 85, 3; vii. 103, 5². 6; x. 34, 5. 8; 129, 5 [prn. root *a*].
Ōk-as, n. *abode*, iv. 50, 8 [wanted place: *uc be won*].
ōj-as, n. *might*, i. 85, 4. 10; 160, 5 [uj = *vaj*; cp. Lat. *augus-tu-s* 'mighty', 'august'].
oṣā-yāmāna, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [ōjas].
ōj-iyāms, cpv. a. *mightier*, ii. 33, 10.
ōṣa-dhī, f. *plant*, v. 83, 1. 4. 5. 10; vii. 61, 3 [āv(a)-a *nurture* (av further) + *dhi* holding, from *dhā* hold].
Kā, inter. prn. *who?* i. 35, 7; x. 129, 6; 135, 5²; G. *kāśya*, x. 129, 1; du. *kāu*, x. 90, 11²; with *cid*: I. *kēna* *cid by any*, x. 15, 6; pl. N. *kē* *cid* some, viii. 103, 8.
ka-kūbh, f. *peak*, i. 35, 8.
ka-tamā, inter. prn. *which (of many)?* i. 35, 7; iv. 51, 6; with *canā* any, x. 168, 3 [Lat. *quo-tumu-s*].

kati-dhā, adv. *into how many parts?* x. 90, 11 [kā-ti *how many?* Lat. *quot*].
ka-dā, inter. adv. *when?* vii. 86, 2; with *canā*, ever, vi. 54, 9 [kā *who?*].
kānikradat, int. pr. pt. *bellying*, iv. 50, 5; v. 83, 1. 9 [krand *roar*].
kān-iyāna, cpv. *younger*, vii. 86, 6 [cp. *kan-yā*, f. *girl*; Gk. *kanvō-s* 'new' for *kanvō-s*].
kam, pcl., i. 154, 1 [gladly: cp. p. 225, 2].
kār-tave, dat. inf. of *kr do*, i. 85, 9.
kalmalk-in, a. *radiant*, ii. 33, 8.
kav-i, m. *sage*, v. 11, 3; vii. 86, 3; x. 129, 4 [Av. *kavi* 'king'].
kavi-kratu, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.
kavi-tara, cpv. a. *wiser*, vii. 86, 7.
kavi-śastā, pp. (Tp.) *recited by the sages*, x. 14, 4.
kav-yā, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.
kaśā, f. *whip*, v. 83, 3.
kām-a, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [kam *desire*].
kās appear, int. *cākaṣīti*.
abhi- look upon, x. 135, 2.
kitavā, m. *gambler*, x. 34, 3. 6. 7. 10. 11. 13.
kī-m, inter. prn. *what?* vii. 86, 2. 4; viii. 48, 3²; x. 90, 11; 129, 1²; with *canā* anything, x. 129, 2 [Lat. *qui-s, qui-d*].
kīla, adv. *emphasizing preceding word, indeed*, ii. 12, 15 [180].
kīr-i, m. *singer*, ii. 12, 6 [2. *kr* commemorate].
ku-carā, a. *wandering at will*, i. 154, 2 [ku, inter. prn. root *where?* = *anywhere* + *cara* from *car* fare].
ku-tās, inter. adv. *whence?* x. 129, 6²; 168, 3 [prn. root *where?*].
ku-mārā, m. *boy*, x. 135, 3. 4. 5; = *son*, ii. 33, 12.
kumārā-dosna, a. (Bv.) *presenting gifts like boys*, x. 34, 7 [dosna, n. *gift* from *dā* give].
kul-yā, f. *stream*, v. 83, 8.
kuv-īd, inter. pcl. *whether?* ii. 85, 1. 2; iv. 51, 4 [ku + *īd*: cp. p. 226].
kū-ha, inter. adv. *where?* ii. 12, 5; x. 129, 1 [ku + *sf. ha* = *dhā*: cp. p. 212].
kr make, V. *krṇōti*, *krnutē*, iv. 50, 9; v. 83, 3; = *hold*, x. 34, 12; = *raise*

(voice), 8; pr. sb. 3. s. kr̥ṇávat, viii. 48, 3; 8. pl. kr̥ṇávan, iv. 51, 1; vii. 63, 4; 2. pl. Ā. kr̥ṇúdhvam, x. 34, 14; ipv. kr̥ṇuhi, x. 135, 3; pf. cakr-má, vii. 86, 5; x. 15, 4; cakrúr, vii. 63, 5; Ā. cakrē, x. 90, 8; cakráte, viii. 29, 9; cakrirē, i. 85, 1. 2. 7. 10; ft. kariṣyāsi, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 83, 10; ákran, x. 14, 9; 3. pl. Ā. ákrata, vii. 103, 8; x. 34, 5; sb. kárati, ii. 35, 1; kārā-ma, x. 15, 6; ao. ps. ákari, vii. 61, 7 [cp. Gk. *κρᾶνω* 'accomplish', Lat. *creo* 'create'].
 upa ā- drive up for: rt. ao. ákaram, x. 127, 8.
 āvis- make manifest, v. 83, 3.
 nis- turn out: rt. ao. askṛta, x. 127, 8.
 kr̥ṇv-ánt, pr. pt. making = offering, vii. 103, 8; x. 168, 1 [kr̥ make].
 kr̥-tá, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12, 15; 135, 6; n. lucky throw, x. 34, 6 [Av. *kereta*, Old Persian *karīa* 'made'].
 kṛtā, f. breast(?), ii. 35, 5.
 kr̥-tvī, gd. having made, x. 15, 12.
 kr̥-ś, a. poor, ii. 12, 6 [kr̥ grow lean].
 kṛśana, n. pearl, i. 35, 4.
 kr̥- draw, I. P. kárṣati, v. 83, 7; VI. P. kṛśá-ti till, x. 34, 18.
 kr̥-ī, f. field, x. 34, 18 [kr̥ till].
 kr̥-ti, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: kr̥ till].
 kr̥-ná, a. black, i. 85, 2. 4. 9; x. 127, 7; f. ī, vii. 71, 1.
 kṛp be fit, I. kálpati, cs. kalpáyati, -te arrange, x. 15, 14.
 vi- dispose, x. 90, 11. 14.
 ket-ú, m. banner, v. 11, 2. 3; vii. 63, 2 [oit appear; Go. *haidu-s* 'manner'].
 kévata, m. pit, vi. 54, 7.
 kósa, m. bucket, v. 83, 8; well (of a car), vi. 54, 8.
 kr̥-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr̥ do].
 kr̥nd bellow, I. P. kr̥ndati.
 abhī- bellow towards, v. 83, 7.
 kr̥nd-as, n. battle array, ii. 12, 8 [battle cry: kr̥nd shout].
 kram stride, I. P. kr̥māti, Ā. kr̥m-ate.
 vi- stride out, pf. cakrame, viii. 29, 7.
 abhī vi- spread asunder, develop into: ipf. ákr̥mat, x. 90, 4.
 kṛiḍ play, I. kṛiṣa, x. 34, 8.

krudh be angry, IV. P. kr̥údhyaṭi; red. ao. inj. cukrudhāma, ii. 33, 4.
 kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid *who knows where*, x. 34, 10 [pronounced kúa].
 kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].
 kṣam forbear, I. Ā. kṣámate.
 abhī- be merciful to (acc.), ii. 33, 1. 7.
 kṣi dwell, II. P. kṣēti, iv. 50, 8.
 ádhi- dwell in (loc.), i. 154, 2.
 kṣiy-ánt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].
 kṣé-ma, m. possession, viii. 86, 8 [kṣi: kṣáyati possess].
 Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].
 khálu, adv. indeed, x. 34, 14 [p. 227].
 khā-tā, pp. dug, iv. 50, 3 [khan dig].
 khyā see: no present; a ao. ákhyat.
 abhī- perceive, vii. 86, 2.
 ví- survey, i. 35, 5. 7. 8; x. 127, 1.
 Gaṇ-á, m. throng, iv. 50, 5; x. 34, 12.
 gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].
 gabhirā-vepas, a. (Bv.) of deep inspiration, i. 35, 7.
 gam go, I. gáhati, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. ágman, vii. 71, 6; 1. pl. áganma, viii. 48, 3. 11 [Gk. *βαίρω*, Lat. *venio*, Eng. *come*].
 ā- come, i. 1, 5; 85, 11; root ao. ipv. gahí, vi. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 8. gámantu, x. 15, 5². 11; go to (acc.), x. 168, 2.
 sám- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.
 gām-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.
 garta-sád, a. (Tp.) sitting on a car-seat, ii. 33, 11.
 gārbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [gārbh receive].
 gāv-y-úti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].
 gāh-ana, a. unfathomable, x. 129, 1 [gāh plunge].
 gā go, III. P. jigāti.
 abhī- approach, vii. 71, 4.
 ā- come: rt. ao. agāt, i. 35, 8.
 pári- go by (acc.): root ao. inj. gāt, ii. 33, 14.

prā- go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48, 2.
 gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
 gātre-gātre, lc. itv. cd., in every limb, viii. 48, 2 [gā go].
 gāya-trī, f. a metre, x. 14, 16 [song: gā sing].
 gir, f. song, ii. 35, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 135, 7 [gr sing].
 giri-kṣī-t, a. mountain-dwelling, i. 154, 3 [kṣī dwell].
 giri-ṣṭhā, a. mountain-haunting, i. 154, 2 [ṣṭhā stand].
 gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
 gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].
 gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].
 gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
 gūhā, pp. hidden, x. 129, 3 [guh hide].
 1. gr sing, IX. grṇāti, grṇitē, ii. 83, 8, 12.
 abhi- greet favourably, x. 15, 6.
 2. gr waken: red. ao. 2. du. ipv. jigrtam, iv. 50, 11.
 grṇ-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
 grṇ-ant, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
 grt-sa, a. experienced, vii. 86, 7.
 grdh be greedy, IV. P. grdhyati; a ao. āgrdhat, x. 84, 4.
 grbh-āyā, den. P. grasp.
 ūd- hold up, cease, v. 83, 10.
 grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
 grhē-grhe, lc. itv. cd., in every house, v. 11, 4.
 gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= strays); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bo-), OI. bō, Eng. cow].
 Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
 go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
 gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.
 gō-māyu, a. (Bv.) loving like a cow, vii. 103, 6, 10 [māyū, m. loving].
 grabh seize, IX. grbhṇāti, grbhṇitē, vii. 103, 4.
 ānu- greet, vii. 103, 4.
 grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
 grām-yā, a. belonging to the village, x. 90, 8 [grāma].
 grīṣmā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar-ma, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].
 gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
 gharṁ-in, a. heated, vii. 103, 8.
 ghas eat: root ao. 3. pl. ākṣan, x. 15, 12 [= ā-gh(a)s-an].
 ghā, enc. emphasizing pcl., iv. 51, 7 [180].
 ghṛ-nī, f. heat, ii. 83, 6 [ghṛ = hr be hot].
 ghṛ-tā, (pp.) n. clarified butter, ghee, i. 85, 8; ii. 33, 11, 14; v. 11, 3; 83, 8 [ghṛ be hot].
 ghṛtā-nīrñij, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nij, f. splendour from nis out + nij wash].
 ghṛtā-pratīka, a. (Bv.) butter-faced, v. 11, 1 [prātīka, n. front from pratyāñño turned towards].
 ghṛtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
 ghṛs-vi, a. impetuous, i. 85, 1 [ghṛs = hrṣ be excited].
 gho-rā, a. terrible; n. magic power, v. 84, 14.
 ghōs-a, m. sound, x. 168, 1, 4 [ghus make a noise].

Ca, enc. pcl. and, i. 160, 2, 3; ii. 33, 13; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 34, 11; 90, 2, 3, 7, 8, 10; 9, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].
 cakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλος, Anglo-Saxon hweorol].
 cakṣ, see II. cāṣṭe [reduplicated form of kas = kāś shine: = ca-k(a)s].

abhi- regard, iii. 59, 1; vii. 61, 1.
 prá-, cs. caksáya illumine, viii. 48, 6.
 ví- reveal, x. 34, 18.
 cākṣ-u, n. eye, x. 90, 13 [caks see].
 cākṣ-us, n. eye, vii. 61, 1; 63, 1 [caks see].
 cat hide (intr.), I. P. cātati; cs. cātāya drive away, ii. 83, 2.
 catur-akṣá, a. (Bv.) four-eyed, x. 14, 10.
 11 [akṣá = akṣi eye].
 catus-pād, a. (Bv.) four-footed, iv. 51, 5 [catúr four, Lat. quattuor, Go. fidwōr].
 catvārimśá, ord., f. f, fortieth, ii. 12, 11.
 ca-ná, pol. and not, vii. 86, 6.
 candrā-mās, m. moon, x. 90, 13 [K. cd. bright (candrā) moon (mās)].
 car fare, I. cārati, -te, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhi- bewitch, x. 34, 14.
 ā- approach, iv. 51, 8.
 prá- go forward, enter, viii. 48, 6.
 abhi sám- come together, viii. 48, 1.
 cará-tha, n. motion, activity, iv. 51, 5 [car fare].
 cár-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
 car-i-tra, n. leg, viii. 48, 5 [car move].
 cár-man, n. skin, hide, i. 85, 5; vii. 63, 1.
 carṣanī-dhṛ-t, a. (Tp.) supporting the folk, iii. 59, 6 [carṣanī, a. active, f. folk + dhṛ-t supporting].
 cá-ru, a. dear, ii. 35, 11 [can gladden; Lat. cá-ru-s 'dear'].
 ci-kit-vāms, red. pf. wise, vii. 86, 3 [cit think].
 cit perceive, I. cētati, -te; pf. cikēta, i. 85, 7; sb. ciketat, i. 35, 6; cs. citāya stimulate, iv. 51, 3; cētāya cause to think, vii. 86, 7.
 ā- observe: pf. ciketa, vii. 61, 1.
 cit-rá, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrá-bhānu, a. (Bv.) of brilliant splendour, i. 35, 4; 85, 11.
 citrá-śravas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.
 cid, enc. pcl. just, even, i. 85, 4. 10; ii. 12, 8. 13. 15; 33, 12; vii. 86, 1. 3. 8; x. 34, 82; 127, 5 [Lat. quid].
 cekit-āna, int. pr. pt. famous, ii. 33, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cod impel].
 cyáv-ana, a. unstable, ii. 12, 4 [cyu more].
 cyáv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu more].
 cyu water, fall, I. cyávate.
 prá-, cs. cyāvāya overthrow, i. 85, 4.

Chand seem, II. P. chāntti; pf. ca-chānda, vii. 63, 3; seem good, please, 3. s. s ao. áchān, x. 34, 1.
 chānd-as, n. metre, x. 14, 16; 90, 9.
 chāyá, f. shade, ii. 33, 6 [Gk. σκιά].

Jágat, n. world, i. 35, 1 [pr. pt. of gā go].
 jágm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].
 jajñ-āná, pf. pt. A. having been born, x. 14, 2 [jan generate].

jan generate, create, I. jánati; pf. jajāna, i. 160, 4; ii. 12, 3. 7; 35, 2; jajñiré were born, x. 90, 92. 10; iṣ ao. ájani-ṣṭa has been born, iii. 59, 4; v. 11, 1; red. ao. ájījanas hast caused to grow, v. 83, 10; cs. janāya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen-ō 'generate'; Gk. ao. ἑ-γεν-ό-μην].

prá- be prolific, IV. A. jāya, ii. 33, 1; 35, 8.

ján-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; iii. 59, 1. 8; iv. 51, 11; vii. 49, 3; 61, 5; 63, 2. 4; x. 14, 1 [jan generate; cp. Lat. gen-us, Gk. γέν-ος, Eng. kin].

janáy-ant, cs. pr. pt. generating, i. 85, 2.

ján-i, f. woman, i. 85, 1.

ján-i-man, n. birth, ii. 35, 6.

jan-ús, n. generation, vii. 86, 1 [jan generate].

jáy-ant, pr. pt. conquering; m. victor, x. 34, 7 [jī conquer].

jár-ant, pr. pt. aging, old, x. 34, 3 [jī waste away; Gk. γέρ-οντ- 'old man'].

jar-ás, m. old age, vii. 71, 5 [jī waste away; cp. Gk. γῆρας 'old age'].

jar-i-tf, m. singer, ii. 33, 11 [jī sing].

jálāṣa, n. cooling, ii. 33, 7.

jálāṣa-bheṣaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bheṣajā, n. remedy].

jálp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].

jas be exhausted, I. jása; pf. ipv. jajastám weaken, iv. 50, 11.

jā be born, IV. *Ā. jāyate is born*, v. 11, 3; S3, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. ājāyata was born, x. 90, 9. 12. 13²; 129, 3; 135, 6; ājāyanta, x. 90, 10.

jāgr-vi, n. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of 2. gr wake].

jā-tā, pp. born, ii. 12, 1; x. 90, 5. 7; 163, 3; = finite vb., were born, x. 90. 10. 13; n. what is born, ii. 33, 3 [jā be born].

jātā-vedas, n. (Bv.) having a knowledge of beings, x. 15, 12. 13 [vēd-as, n. knowledge from vid know].

jān-u, n. knee, x. 15, 6 [Gk. γόν-v, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. being born, iv. 50, 4 [jā be born].

jā-yā, f. wife, x. 34, 2. 4. 10. 11. 13 [jā be born].

jār-īn-ī, f. courtesan, x. 34, 5 [having paramours: jārā].

Jāhuṣ-ā, m. name of a protégé of the Asvins, vii. 71, 5.

ji conquer, I. jāyati: ft. jesyāmi, x. 34, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the RV. as jiyate, i. e. it is then pr. *Ā.* of jyā overpower].

vi- conquer, ii. 12, 9.

sām- win, iv. 50, 9.

jigi-vāms, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, n. transverse = althwart, i. 85, 11; prone, ii. 35, 9.

jīrā-dānu, n. (Bv.) having quickening gifts, v. 83, 1.

jīv-ā, n. living world, iv. 51, 5 [Lat. viv-o-s].

jīvās-e, dat. inf. to live, viii. 48, 4; with prā to live on, x. 14, 14.

juṣ enjoy, VI. juṣā, vii. 71, 6; 86, 2; x. 15, 4. 13; pf. sb. jūjuṣan, vii. 61, 6; iṣ no. sb. jōṣiṣat, ii. 85, 1 [cp. Gk. γέωω, Lat. gus-tus, Go. kiusan, Eng. choose].

juṣ-ānā, pr. pt. *Ā.* enjoying, viii. 48, 2.

jūṣ-ta, pp. (with shifted accent) acceptable, iii. 59, 5 [juṣ enjoy].

jū, IX. P. junāti speed, vii. 86, 7.

jṛ, I. *Ā.* jāra awakes, be active, iv. 51, 8.

jéha-māna, pr. pt. *Ā.* gasping, x. 15, 9 [jeh gasp].

jāā know, IX. jānāti, x. 34, 4 [cp. Gk. γινω-v, Lat. co-gno-sco, Eng. know].

vi-, ps. jūāyāte be distinguished, iv. 51, 6.

jmā, f. earth, gen. jmās, iv. 50, 1.

jyā-yāms, cpv. more, x. 90, 3; elder, vii.

86, 6 [jyā overpower; Gk. βιά 'force'].

jyē-ṣtha, spv. highest, ii. 35, 9; chief, vii.

86, 4 [spv. of jyā].

jyót-is, n. light, iv. 50, 4; 51, 1; viii.

48, 3; x. 127, 2 [jyut = dyut shine].

Tā, dem. prn., that; he, she, it; n. tāā

that, i. 1, 6; 35, 6; 154, 2. 5. 6; ii.

35, 11. 15; iv. 51, 10. 11; vii. 86, 2.

3. 4; 103, 5. 7; x. 34, 12. 13; 90, 12;

129, 2. 3. 4; 135, 5; m. *Ā.* tān him.

ii. 33, 13; 35, 3. 4; iv. 50, 1. 9; vi.

54, 4; that, x. 90, 7; 135, 4; I. téna

with it, viii. 29, 4. 10; with him, x. 90,

7; I. f. tāyā with that, i. 85, 11; D.

tāsmāi to him, iii. 59, 5; iv. 50, 8²;

x. 34, 12; for him, x. 135, 2; to that,

viii. 48, 12. 13 (= as such); x. 163, 4;

for that, viii. 48, 10; ab. tāsmād from

him, x. 90, 5. 8. 9². 10³; than that, x.

129, 2; G. tāsyā of him, ii. 35, 9; iii.

59, 4; of that, viii. 48, 8; x. 15, 7; du.

m. tāu these two, x. 14, 12; f. té these

two, i. 160, 1. 5; D. tābhām to those

two, x. 14, 11; pl. N. m. té they, i. 85,

2. 7. 10; viii. 48, 5; x. 15, 3. 5². 12.

13; those, x. 15, 1; 90, 16; = as such,

x. 15, 4. 7; f. tāṣ they, iv. 51, 8; those,

iv. 51, 7². 9; vii. 49, 1. 2. 3. 4; n. tā

those, i. 154, 6; ii. 33, 13; x. 14, 16;

tāni those, i. 85, 12; x. 90, 16; *Ā.* tān

those = that, x. 90, 8; I. tābhī with

them, i. 85, 11; x. 15, 8. 14; f. tābhī

with them, x. 168, 2; G. téṣām of them,

x. 14, 6; L. tāsu in them, ii. 33, 13.

taps shake.

abhi- attack: pf. tatasré, iv. 50, 2.

tatan-vāms, pf. pt. having spread, vii.

61, 1 [tan stretch].

tā-tas, adv. thence, x. 90, 4; so, x. 135, 6

[prn. root tā].

tā-tra, adv. there, x. 34, 13 [prn. root

tā].

tā-thā, adv. thus, x. 90, 14 [prn. root

tā].

ta-dānim, adv. then, x. 129, 1 [prn. root

tā].

tan extend = perform, VIII. tanōti; ipf.

ātanvata, x. 90, 6 [cp. Gk. τέννυμι

'stretch', Lat. tendo 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5.

āva- slacken (Ā.), ii. 33, 14.
 ā- extend to (acc.), i. 35, 7.
 ānu ā- extend over, viii. 48, 13.
 tān-aya, n. descendant, ii. 33, 14 [tan extend].
 tan-ū, f. body, i. 35, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; self, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. ten-u-i-s, Gk. rav-ū-, Eng. thin].
 tanv-ānā, pr. pt. Ā. performing, x. 90, 15 [tan extend].
 tap burn, I. tāpa; pf. tatāpa = it pains, x. 34, 11; ps. tapyāte, is distressed, x. 34, 10 [cp. Lat. tep-ere 'be warm'].
 tāp-ana, a. burning, x. 34, 7 [tap burn].
 tāp-as, n. heat, x. 129, 3 [Lat. tep-or].
 tap-tā, pp. healed, vii. 103, 9 [tap burn].
 tām-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3⁸ [tam faint].
 tāmiṣ-ic-i, f. power of darkness, viii. 48, 11 [tāmiṣ = tāmas + ic = i-añ].
 tar-āni, a. speeding onward, vii. 63, 4 [tṛ cross].
 tā-rhi, adv. then, x. 129, 2 [prn. root tā].
 tāva, gen. (of tvām) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tava, Lith. tarē].
 tav-ās, a. mighty, ii. 33, 3; v. 33, 1 [tu be strong].
 tavās-tama, spv. mightiest, ii. 33, 3.
 tāv-is-i, f. might, i. 35, 4 [tāvis = tāv-as, n. might].
 tāskara, m. thief, viii. 29, 6.
 tasthi-vāms, pf. pt. act. having stood, ii. 35, 14 [sthā stand].
 tāpay-iṣṇū, a. causing to burn, x. 34, 7 [from cs. of tap burn].
 tāy-ū, m. thief, vii. 86, 5 [= stāyū; cp. ste-nā thief].
 tig-mā, a. sharp, viii. 29, 5 [tij be sharp].
 tiraśo-ina, a. across, x. 129, 5 [tirās].
 tir-ās, prp. across, vii. 61, 7 [tṛ cross; Av. tarē; cp. Lat. trans = 'crossing', N. pr. pt.].
 tisf, nm. f. of tri three, N. tisrás, i. 35, 6; ii. 35, 5.
 tú, pcl. indeed, vii. 86, 1 [prn. root tu in tu-ām].
 tuoh-yā, n. roid, x. 129, 3.
 tūbhya, D. (of tvām) to thee, v. 11, 5 [cp. Lat. tibi].
 tūbhyam, D. (of tvām) for thee, iv. 50,

3; v. 11, 5; (angry) with thee, vii. 86, 3; = by thee, vii. 86, 8.
 tur-ā, a. cager, vii. 86, 4 [tur = tvar speed].
 tuvi-jātā, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
 tūvis-mant, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
 tṛp be pleased, IV. P. tṛpnoti; cs. tarpāya satisfy, i. 85, 11 [cp. Gk. rēpaw].
 tṛs thirst, IV. tṛṣya; pf. tātsūr, x. 15, 9 [cp. Gk. rēpōmai 'become dry', Lat. torreo 'scorch', Eng. thirst].
 tṛs-nāj, a. thirsty, i. 85, 11.
 tṛṣyā-vant, a. thirsty, vii. 103, 3 [tṛṣyā thirst].
 tṛ cross, VI. tirā.
 prā- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is ao., viii. 48, 4. 7. 11.
 ví- run counter to (acc.), x. 34, 6.
 te, enc. dat. (of tvām) to thee, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tui, Gk. toi].
 tok-ā, m. offspring, children, ii. 33, 14; vii. 63, 6.
 tmān, self, vii. 63, 6 [cp. ātmān].
 tyā, dem. prn., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.
 tras tremble, I. trasa [Gk. rēaw, Lat. terreo 'frighten'].
 nis- speed away, viii. 48, 11.
 trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.
 trā-tr, a. protecting, viii. 48, 14 [trā protect].
 trif, nm. three, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. tri-, Lat. tri-, OI. trī, Eng. three].
 trif-kādruka, m. pl. three Soma vats, x. 14, 16 [kadrū, f. Soma vessel].
 tri-dhātu, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
 tri-pañcāśā, a. consisting of three fifties, x. 34, 8.
 tri-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 3.
 tri-vandhurā, a. three-seated, vii. 71, 4.
 tri-ṣadhaṣṭhā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhā-sṭha, n. gathering-place].

tri-ṣṭūbh, f. name of a metre, x. 14, 16.
tri-s, adv. *thrice*, x. 90, 11 [Gk. *tris*].
tre-dhā, adv. *in three ways*, i. 154, 1.
tvāks-iyāms, cpv. *most vigorous*, ii. 33, 6.
tvād, ab. (of tvām) *than thee*, ii. 33, 10.
tvām, prs. prn. *thou*, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15³; x. 15, 12³. 13.

Tvās-ṭr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvaks = takṣ fashion].

tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.

tvā-datta, pp. (Tp. cd.) *given by thee*, ii. 33, 2.

tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6².

tveṣ-ā, a. *terrible*, ii. 33, 8. 14 [tviṣ be agitated].

tveṣā-samdrś, a. (Bv.) *of terrible aspect*, i. 85, 8.

tvóta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av favour].

Dāks-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [dakṣ be able].

dāks-ina, n. *right*, vi. 54, 10 [cp. Gk. δεξιό-s, Lat. *dexter*].

dakṣina-tās, adv. *to the south*, x. 15, 6.

dād-at, pr. pt. *giving*, vii. 103, 10 [dā give].

dādhat, pr. pt. *bestowing*, i. 35, 8; with ā (following), x. 34, 6 [dhā put].

dādḥ-āna, pr. pt. A. *committing, assuming*, i. 35, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā put].

dām-a, m. *house*, i. 1, 8; ii. 35, 7 [Gk. δῶμο-s, Lat. *domu-s*].

dāśa, nm. *ten*, x. 34, 12 [Gk. δέκα, Lat. *decem*, Eng. *ten*].

daśāṅgulā, *length of ten fingers*, x. 90, 1 [dāśa + āṅgūli finger].

Dāśa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].

dās-yu, m. *non-Aryan*, ii. 12, 10 [das lay waste].

dah burn, i. dāha.

nis- burn up, x. 34, 9.

1. dā give, III. dadāti, ii. 35, 10; x. 14, 9; no. ādāt, vii. 103, 10³; ipv. 3. du.

dātām, x. 14, 12; s ao. op. diṣya, ii. 33, 5 [cp. Gk. δίδωμι, Lat. *dā-re*].

ānu- *forgive*, ii. 12, 10.

ā- take, ii. 12, 4.

pārā- abandon; no. inj. viii. 48, 8.

pāri- give over to: ipv. dehi, x. 14, 11.

prā- present: root ao. ādās, x. 15, 12.

2. dā divide, IV. dāya; wield, ii. 33, 10.

dādrhānā, pf. pt. A. *steadfast*, i. 85, 10 [drh make firm].

dā-tṣ, m. *giver*, ii. 33, 12.

Dānu, m. son of Dānu, a demon, ii. 12, 11.

dā-man, n. *rope*, viii. 86, 5 [3. dā bind].

dās-vāms, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās honour].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās be hostile].

dās-ā, m. *slave*, vii. 86, 7.

didḥk-gu, adv. *with a desire to see = find out*, vii. 86, 8 [from ds. of drś see].

div, m. *sky*, A. divam, iii. 59, 7; G. divās, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. divī, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. Δίφα, Δίφος, Δίφ].

div play, IV. divya, x. 34, 18.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-ā].

divi-spṛś, a. *touching the sky*, v. 11, 1; x. 168, 1 [divī L. of div + sprś touch].

divé-dive, lc. itv. ed. *every day*, i. 1, 3. 7 [L. of divā day].

div-yā, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 34, 9 [div heaven].

diś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [diś point].

1. di fly, IV. dīya.

pāri- fly around, ii. 35, 14; v. 83, 7.

2. dī shine: pf. didāya, ii. 33, 4.

didī-vāms, pf. pt. *shining*, ii. 35, 3. 14 [dī shine].

diḍivi, a. *shining*, i. 1, 8 [dī shine].

diḍḥ-āna, pr. pt. A. *pondering*, iv. 50, 1 [dhī think].

dīp shine, IV. A. dīpya.

sām- inflame: red. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].

dīy-ant, pr. pt. *flying*, vii. 68, 5 [dī fly].

diṅghā, a. *long*, i. 154, 3; x. 14, 14 [Gk. διγχεῖ-s].

diṅgha-śrū-t, a. *heard afar*, vii. 61, 2 [śru hear + t].

du go: iṣ ao. sb. daviṣāni, x. 34, 5.

dudhrā, a. *ferce*, ii. 12, 15.

dur-i-tā, (pp.) n. *faring ill, hardship*, i. 35, 3 [dus ill + pp. of i go].

dur-gā, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
 dur-matī, f. *ill-will*, ii. 33, 14 [dus ill + matī thought].
 duvas-ya, den. *present with* (inst.), x. 14, 1 [dūvas, n. *gift*].
 duṣ-kṛt, m. *evil-doer*, v. 83, 2. 9 [dus + kṛ do + t].
 dū-ṣṭutī, f. *ill praise*, ii. 33, 4 [dus ill + ṣṭutī praise].
 duh milk, II. P. dōgdhi; s. no. duk-ṣanta, with two acc., i. 160, 3.
 duh-1-tī, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. dauhtar].
 dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha deception].
 dū-tā, m. *messenger*, v. 11, 4; 83, 8; x. 14, 12.
 dūrād, ab. adv. *from far*, iii. 59, 2; v. 83, 3 [dū-rā, a. *far*].
 dūrē-artha, a. (Bv.) *whose goal is distant*, vii. 63, 4.
 dr pierce, int. dardarā, ii. 12, 15.
 dṛ-tī, m. *water-skin*, v. 83, 7; vii. 103, 2 [dṛ split; cp. Gk. δῆρ, Eng. *tear*].
 drś see: pf. dādrśe is seen, vii. 61, 5.
 drśāye, dat. inf. to see, x. 14, 12.
 dṛṣ-tvāya, gd. *having seen*, x. 34, 11.
 dṛh make firm, I. P. dṛmha; ipf. ādṛmhat, ii. 12, 2.
 dev-ā, m. *god*, i. 1, 1. 2. 4. 5; 35, 1. 2. 3², 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 3², 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 168, 2. 4² [*celestial from div heaven*].
 deva-trā, adv. *among the gods*, x. 15, 9.
 deva-mānā, n. *abode of the gods*, x. 135, 7.
 deva-yū, a. *devoted to the gods*, i. 154, 5.
 deva-vandā, a. *god-praising*, x. 15, 10 [vand *greet*].
 devā-hitī, f. *divine order*, viii. 103, 9 [devā *god* + hi-tī, f. *impulse from hi impel*].
 dev-ī, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-ā *god*].
 doṣā-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣā *crening* + vas-tr from vas *shine*].
 dāiv-ya, a. *divine*, i. 35, 5; viii. 48, 2;

coming from the gods, ii. 33, 7; n. *divinity*, ii. 35, 8 [from devā *god*].
 Dyāvā-prthivī, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the cd. separated, ii. 12, 13.
 dyu-māt, adv. *brilliantly*, v. 11, 1 [n. of dyu-mānt, a. *bright*].
 dyu-mnā, n. *wealth*, iii. 59, 6.
 dyō, m. *heaven*, N. dyāus, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 35, 6 [Gk. Ζεύς, Zēu, Lat. *diem*].
 dyōt-ana, a. *shining*, viii. 29, 2 [dyut *shine*].
 drāv-īṇa, n. *wealth*, iv. 51, 7 [*movable property, from dru run*].
 dru run, I. drāva.
 āti- run past (acc.), x. 14, 10.
 drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druḥ be hostile].
 drūh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.
 dvā, nm. *two*, i. 35, 6; viii. 29, 8. 9 [Gk. δύο, Lat. *duo*, Lith. *dù*, Eng. *two*].
 dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
 dvār, f. *du. door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhv close with loss of aspirate through influence of dvā *two*, as having two folds].
 dvi-tā, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi *two*].
 dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δί-ποδ-, Lat. *bi-ped-*].
 dviṣ hate, II. dvēṣti, x. 34, 3.
 dvēṣ-as, n. *hatred*, ii. 33, 2 [dviṣ *hate*].

Dhān-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.

1. dhān-van, n. *waste land*, i. 35, 8; *desert*, v. 83, 10.

2. dhān-van, n. *bow*, ii. 33, 10.

dham blow, I. P. dhāmatī, ps. dham-yāte, x. 135, 7.

vi- blow asunder, iv. 50, 4.

dhām-ant, pr. pt. *blowing*, i. 35, 10.

dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].

1. dhā put, III. dādhati, v. 83, 1; *supply with* (inst.), ii. 35, 12; *bestow*, ipv. dhehī, x. 14, 11; dhattā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

- 7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 63, 6; *perform*, ipf. dhatta, i. 85, 9; *bestow*, s. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhē, x. 129, 7; *desire to bestow*, didhāsanti, ii. 85, 5; *support*, didhāsamī, ii. 85, 12 [Gk. *τίθημι*].
 ādhi- *put on* (acc.): pf. dadhire, i. 85, 2; a. ādhita, x. 127, 1.
 ā- *deposit*, root ao. sb. dhās, v. 83, 7.
 nī- *deposit*, root ao. dhātam, vii. 71, 5; ps. ao. ādhāyi, viii. 48, 10.
 pāri- *put around*, vi. 54, 10.
 prā- *put from* (ab.) *into* (lc.), vii. 61, 3.
 vi- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ādadhur, x. 90, 11.
 canas- *accept gladly*, ii. 85, 1.
 purās- *place at the head*, *appoint Purohita*: pf. dadhire, iv. 50, 1.
 2. dhā *suck*, IV. P. dhāya, ii. 33, 13; 35, 5.
 dhā-man, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put, establish*].
 dhārayāt-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārayāt, pr. pt. cs. of *dhṛ hold*].
 dhā-rā, f. *stream*, i. 85, 5; v. 83, 6 [dhāv *run*].
 dhāṣṇā, f. *bowel*, i. 160, 1.
 dhī, f. *thought*, i. 1, 7; iv. 50, 11.
 dhī *think*, III. dīdhye.
 ā- *think to oneself*, ā- dīdhye, x. 34, 5.
 dhī-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [dhī *think*].
 dhunēti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + *iti*].
 dhūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
 dhū-mā, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμώ-ς*, Lat. *thumus*].
 dhūr-ti, f. *malice*, viii. 48, 3 [dhvṛ *injure*].
 dhṛ *support, fix firmly*: pf. dādadhāra, i. 154, 4; iii. 59, 1.
 dhṛṣ-*nū*, n. adv. *forcibly*, x. 34, 14 [dhṛṣ *be bold, dare*].
 dhe-nū, f. *cow*, i. 160, 3; ii. 35, 7 [yielding milk: dhe = dhā *suck*].
 dhṛú-ti, f. *seduction*, vii. 86, 6 [dhru = dhvṛ *injure*].
 1. Nā, pcl. *as, like*, i. 85, 6; 85, 1. 7. 8²; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5². 7; 103, 2². 3. 7;
 viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].
 2. nā, neg. pcl. *not*, ii. 12, 5. 9. 10; 33, 9. 10. 15²; 35, 6²; iii. 59, 2⁴; iv. 51, 6; vi. 54, 3². 4. 9; vii. 61, 5²; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13²; 34, 2-5. 12; 129, 1⁴. 2. 7²; 168, 3. 4 [180].
 nākt-am, acc. adv. *by night*, vii. 71, 1. 2; x. 34, 10 [stem *nakt*, cp. Lat. *nox* = *noct-s*].
 nā-kṣatra, n. *star*; *day-star*, vii. 86, 1 [nā *night* + *kṣatra* *dominion* = *ruling over night*].
 nad-i, f. *stream*, ii. 35, 3 [nad *roar*].
 nā-pāt, m. *son*, ii. 35, 1. 2. 3. 7. 10. 18; *grandson*, x. 15, 8 [Lat. *nepōt-* 'nephew'].
 nāptṛ, m. (weak stem of *nāpāt*) *son*: gen. *nāptur*, ii. 35, 11; dat. *nāptre*, ii. 35, 14 [nā-pitr *having no father* = 'nephew', 'grandson'].
 nābh-as, n. *sky*, v. 83, 3 [Gk. *νέφος*, OSi. *nebo*].
 nam *bend*, I. nāma; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. *nān-namiti bend low*, v. 83, 5.
 prāti- *bend towards*: pf. *nānāma*, ii. 33, 12.
 nām-as, n. *homage*, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 84, 8 [nam *bend*].
 namas-yā, den. *adore*, ii. 33, 8 [nāmas *homage*].
 namas-yā, a. *adorable*, iii. 59, 4.
 nār-ya, a. *manly*, i. 85, 9.
 nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέος*, Lat. *novu-s*, OSi. *novu*, Eng. *new*].
 Nāva-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].
 nāv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-ior*].
 1. nās *be lost*, IV. P. *nāśya*; ao. *neśat*, vi. 54, 7.
 2. nās *reach*, I. *nāśa*.
 vī- *reach*, ii. 35, 6.
 nās, f. *night*, vii. 71, 1.
 naś-tā, pp. *lost*, vi. 54, 10 [nās *be lost*].
 nas, pra. prn., A. *us*, i. 1, 9; 35, 11²; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7²; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 34,

14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6²; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4², 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.
 nah bind, IV. nāhya.
 sām- kniit together: irr. pf. 2. pl. anāha, viii. 48, 5.
 nā = nā not, x. 34, 8.
 nāka, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.
 nālī, f. flute, x. 135, 7.
 nāth-itā, pp. distressed, x. 34, 3 [nāth seek aid].
 nādyā, m. son of streams, ii. 35, 1.
 nādh-amāna, pr. pt. Ā. seeking aid, suppliant, ii. 12, 6; 33, 6.
 nānā, adv. separately, ii. 12, 8.
 nābhi, f. navel, x. 90, 14.
 nā-man, n. name, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. ὄνομα, Lat. nōmen, Go. namō, Eng. name].
 nāri, f. woman, ii. 33, 5 [from nār man].
 nāsatya, m. du. epithet of the Asvins, vii. 71, 4 [nā + asatyā not untrue].
 ni-kṛt-van, a. deceitful, x. 34, 7 [nī down + kr do].
 ni-citā, pp. known, ii. 12, 13 [ni + ci note].
 niṇyā, n. secret, vii. 61, 5.
 ni-todīn, a. piercing, x. 34, 7.
 ni-drā, f. sleep, viii. 48, 14 [nī + drā sleep; op. Gk. ὄρα-θάω, Lat. dor-mio].
 ni-dhi, m. treasure, viii. 29, 6; deposit, x. 15, 5 [nī down + dhi = dhā put].
 nī-dhruvi, a. persevering, viii. 29, 3 [nī + dhrūvi firm].
 nī-pādā, m. valley, v. 83, 7 [nī down + pāda, m. foot].
 nīr-āyana, n. exit, x. 135, 6 [nīs out + āy-ana going: i go].
 nī-vāt, f. depth, x. 127, 2 [nī down].
 nī-vésani, a. causing to rest, i. 35, 1 [from cs. of nī + vis cause to turn in].
 nī-satta, pp. with ā, having sat down in (lc.), x. 15, 2 [nī + sad sit down].
 nī-śād-yā, gd. having sat down, ii. 35, 10; x. 15, 6; with ā, x. 14, 5.
 nī-śiñc-ānt, pr. pt. pouring down, v. 83, 6 [sic sprinkle].
 niṣkā, m. necklace, ii. 33, 10.

nīs-kṛtā, n. appointed place, x. 34, 5 [pp. arranged: nīs out + kr make].
 nī lead, I. nāya; 2. pl. ipv., x. 34, 4.
 sām- conjoin with (inst.), vi. 54, 1.
 nīc-ā, adv. down, x. 34, 9 [inst. of nyāñ downcard].
 nū, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. pel. pray? vii. 86, 2 [Gk. νῦ, OI. nu, OG. nu].
 nud push, VI. nudā; pf. 3. pl. Ā. nudre, i. 85, 10, 11.
 prā- push away: pf. vii. 86, 1.
 nū, adv. = nū now, vii. 63, 6 [OG. nū].
 nū-tana, a. present, i. 1, 2 [nū now].
 nū-nām, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nū now].
 nī, m. man, pl. N. nāras, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ἀνὴρ, ἀνδρῶς].
 nī-cāksas, a. (Bv.) observer of men, viii. 48, 9, 15; x. 14, 11 [nī man + cāksas look].
 nī-pāti, m. lord of men, vii. 71, 4.
 nī-mṇā, a. manliness, valour, ii. 12, 1 [cp. nī-mānas manly].
 ne-tī, m. guide, ii. 12, 7 [nī lead].
 nō = nā + u also not, vi. 54, 3.
 nāu, f. ship, x. 135, 4 [Gk. ναῦ-s, Lat. nāv-i-s].
 ny-āñc, a. downcard, v. 83, 7 [nī- down + āñc-ward].
 ny-ūpta, pp. thrown down, x. 34, 5, 9 [nī + vap strew].
 Paks-in, a. winged, x. 127, 5 [pakṣā, m. wing].
 pāc-ant, pr. pt. cooking, ii. 12, 14, 15 [pac cook, Lat. coquo for pequo, OSI. 3. s. pečetū].
 pāñca, nm. five, iii. 59, 8 [Av. pañca, Gk. πέντε, Lat. quinque].
 pāñ-i, m. niggard, iv. 51, 3 [pañ bargain].
 pat fly, I. pāta, x. 14, 16; cs. patāya fall, v. 83, 4 [Gk. πέρ-ε-ραι flies, Lat. pet-o].
 pāt-i, m. lord, pl. N. pātayas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πάσι-s].
 pāth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. πάρο-s].
 path-i, m. path, i. 35, 11; x. 14, 7: 168, 3.
 pathi-kṛt, m. path-maker, x. 14, 15 [kr-t making: kr + determinative t].

pathi-rákṣi, a. (Tp.) *watching the path*, x. 14, 11.
 path-yā, f. *path*, x. 14, 2.
 pad fall, IV. A. pádya; pp. papāda, x. 34, 11.
 áva- *fall down*, vi. 54, 3.
 pād, *foot*, du. ab. padbhyām, x. 90, 12, 14 [Gk. ποδ-, Lat. *ped-*, Eng. *foot*].
 pad-ā, n. *step*, i. 154, 3, 4, 5, 6; ii. 35, 14 [pad *walk*; Gk. πῆδ-ο-ν 'ground'].
 pad-vānt, a. *having feet*, x. 127, 5.
 pan-āyā, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].
 pānthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντος-].
 pānya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pānya, gdv. *praiseworthy*: pan *admire*].
 paprath-ānā, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath *spread*].
 pāy-as, n. *milk, moisture*, i. 160, 3 [pi *swell*].
 pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].
 para-mā, spv. a. *farthest*, iv. 50, 3; x. 14, 8; 129, 7; *highest*, i. 154, 5, 6; ii. 35, 14; iv. 50, 4.
 par-ās, adv. *far away*, ii. 35, 6; *beyond*, x. 129, 1, 2.
 parās-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.
 parā-yānt, pr. pt. *departing*, x. 34, 5 [pārā *away*, Gk. πέρα beyond, + i go].
 parā-vāt, f. *distance*, i. 35, 3; iv. 50, 3.
 pāri, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. *pāri*, Gk. περί].
 pari-dhī, m. pl. *sticks enclosing the altar*, x. 90, 15 [pāri *round* + dhī reduced form of dhā *put*].
 pari-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].
 parivatsar-īna, a. *yearly*, vii. 10, 8 [pāri- + vatsarā, m. *complete year*].
 pāri-śkrta, pp. *adorned*, x. 135, 7 [pāri *round* + śkr = *kr make* = *put*].
 pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [pārā *away* + iy-i-vāms: *from i go*].
 Parjanya, m. a *god of rain*, v. 83, 1-5, 9.
 Parjanya-jinvita, pp. *quickenened by Parjanya*, vii. 103, 1 [jinv *sec. root* = jin- *nu from ji quicken*].
 pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2, 11, 13 [jointed; Lesbian Gk. πέπαρα 'limits'].
 pār-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. περὶ *for* in περὶ αὐτοῦ 'finish' for περὶ αὐτοῦ].
 pav-i, m. *felly*, vi. 54, 3.
 pavitra-vant, a. *purifying*, i. 160, 3 [pavitra, n. *means of purification*; root pū *purify*].
 paś = spaś *see*, i. 35, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].
 paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *pasu-*, Lat. *pecu-s*, Go. *faihu*].
 paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [tṛp *be pleased with*].
 paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. *pasca* 'behind'].
 paścād, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 135, 6.
 1. pā *drink*, I. pība, iv. 50, 10; root ao.
 āpāma, viii. 48, 3 [cp. Lat. *bibo* 'drink'].
 sām- *drink together*, x. 135, 1.
 2. pā *protect*, II. pāti, *from* (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.
 pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].
 pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3, 4 [sec. stem formed from acc. pād-am of pād *foot*].
 pāpāyā, *inst. f. adv. evilly*, x. 135, 2 [pāpā, a. *bad*].
 pār-ā, m. *farther shore*, ii. 33, 3 [pr *pass* = *crossing*; Gk. πέρα-s 'passage'].
 pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from prthivī earth*].
 pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2, 3 [pū *purify*].
 pi *swell*, I. pāyate; pf. pīpāya, ii. 35, 7; viii. 29, 6.
 pi-tū, m. *drink*, x. 15, 3 [pā *drink*].
 pi-tf, m. *father*, i. 1, 9; 160, 2, 3; ii. 33, 1, 12, 13; iv. 50, 6; v. 83, 6; vii. 103, 3; viii. 48, 4; x. 14, 5, 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12, 13; x. 14, 2, 4, 7, 8, 9; 15, 1-18 [Gk. πατήρ, Lat. *pater*, Go. *fadar*].
 pītr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pītṛ *father*].
 pinv *yield abundance*, I. pinva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from pi swell*].
 prā- *pour forth*, v. 83, 6.

piś adorn, VI. pīpśā: pf. pīpśūr, vii. 103, 6; A. pīpśe, ii. 33, 9.
 pī-tā, pp. drunk, viii. 48, 4, 5, 10, 12.
 piyūsa, m. n. milk, ii. 35, 5 [pi swell].
 putrā, m. son, i. 160, 3; v. 11, 6; vii. 103, 8; x. 15, 7; 34, 10.
 pūnar, adv. again, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; back, x. 14, 12.
 punar-hān, a. striking back, x. 34, 7.
 punānā, pr. pt. purifying, vii. 49, 1 [pū purify].
 pūr, f. citadel, ii. 35, 6 [pr fill].
 pūram-dhi, f. reward, iv. 50, 11 [a. dhi bestowing (reduced form of dhā) abundance, pūr-am acc.].
 purās-tād, adv. in the east, iv. 51, 1, 2, 8; forward, v. 83, 8; before, viii. 48, 15; in front, x. 135, 6.
 purā, adv. formerly, iv. 51, 7.
 purā-nā, a., f. f. ancient, iv. 51, 6; m. pl. ancients, x. 135, 1, 2 [purā formerly].
 puru-tāma, a. spv. most frequent, iv. 51, 1 [purā, Gk. πολύς].
 puru-trā, adv. in many places, x. 127, 1; in many ways, vii. 103, 6.
 puru-rūpa, a. (Bv.) having many forms, ii. 33, 9.
 Pūru-sa, m. the primaeval Male, x. 90, 1, 2, 4, 6, 7, 11, 15.
 puruṣā-tā, f. human frailty, x. 15, 6.
 purō-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purās + hitā, pp. of dhā put].
 purō-hitī, f. priestly service, vii. 61, 7.
 puṣ-tā, n. (pl.) earnings, ii. 12, 4 [pp. of puṣ thrive].
 puṣ-tī, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.
 pū purify, IX. punāti, i. 160, 3.
 pūr-nā, pp. full, i. 154, 4; vii. 103, 7 [pūr fill: cp. Gk. πολλοί 'many', Eng. full].
 pūruṣa, m. metrical for pūruṣa, x. 90, 3, 5.
 pūr-va, a. former, i. 1, 2; being in front, iv. 50, 8; early, ancient, x. 14, 2, 7, 15; 15, 2, 8, 10; 90, 16.
 pūrva-jā, a. born of old, x. 14, 15 [jā be born].
 pūrva-bhāj, a. receiving the preference, iv. 50, 7 [bhaj share].
 pūrva-sū, a. bringing forth first, ii. 35, 5.
 pūrvāhṇ-ā, m. morning, x. 34, 11 [pūrvā early + ahna = āhan day].
 pūrv-yā, a. ancient, i. 35, 11; x. 14, 7.

Pūś-ān, m. a solar deity, vi. 54, 1-6. 8-10 prosperer [puṣ thrive].
 pr take across, III. P. pīpartī; ipv. pīprtām, vii. 61, 7; II. P. pārśi = ipv., ii. 33, 3.
 pro mix, VII. prnākti.
 sām-, A. prhktē, mingle, vii. 103, 4.
 prahā-māna, pr. pt. A. asking oneself, x. 34, 6 [prach ask].
 pṛt-anā, f. battle, i. 85, 8.
 prthiv-ī, f. earth, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1, 3, 7; iv. 51, 11; v. 83, 4, 5, 9; vii. 61, 8; x. 168, 1 [the broad one = prthvī, f. of prthū from prath spread].
 pṛś-ni, a. speckled, i. 160, 3; vii. 103, 4, 6, 10.
 Prśni-mātr, a. (Bv.) having Prśni as a mother, i. 85, 2.
 pṛśat-ī, (pr. pt.) f. spotted mare, i. 85, 4, 5.
 prasad-ājyā, n. clotted butter, x. 90, 8.
 pṛś-ant, (pr. pt.) a. variegated, iv. 50, 2.
 pṛ fill, IX. prnāti, ii. 35, 3.
 ā-fill up, v. 11, 5; vii. 61, 2.
 pēpīś-at, pr. pt. int. thickly painting, x. 127, 7 [piś paint].
 pōś-a, m. prosperity, i. 1, 3 [puṣ thrive].
 pra-ketā, m. beacon, x. 129, 2 [prā + cit appear].
 prach ask, VI. prchā, ii. 12, 5; vii. 86, 3 [sec. root: praś + cha; cp. Lat. posco = porc-sco and prec-or, OG. forsc-on].
 pra-jā, f. offspring, ii. 33, 1; pl. progeny, ii. 35, 8; = men, v. 83, 10 [cp. Lat. pro-gen-ies].
 prajā-vant, a. accompanied by offspring, iv. 51, 10.
 prati-kāmām, adv. at pleasure, x. 15, 8 [kāma desire].
 pratījan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prati-janā, m. adversary].
 prati-dīvan, m. adversary at play, x. 34, 6 [div play].
 prati-doṣām, adv. towards eventide, i. 35, 10 [doṣā evening].
 prati-būdhya māna, pr. pt. awaking towards (acc.), iv. 51, 10.
 prati-māna, n. match, ii. 12, 9 [counter-measure: mā measure].
 prā-tir-am, acc. inf. to prolong, viii. 48, 10 [tr cross].
 pra-tnā, a. ancient, iv. 50, 1 [prā before].

prath spread out, I. Ā. prātha : ppf. pa-prāthāt, vii. 86, 1.
 pra-thamā, ord. first, i. 35, 1⁴; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. fra-lama].
 prathama-jā, a. first-born, x. 168, 3 [jā = jan].
 prathamā-m, adv. first, iv. 50, 4.
 pra-diś, f. control, ii. 12, 7 [diś point].
 pra-bodhāyāt, cs. pr. pt. awakening, iv. 51, 5 [budh wake].
 prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].
 prā-yati, f. impulse, x. 129, 5 [yam extend].
 prāyas-vant, a. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].
 pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].
 pra-vāt, f. slope, downward path, i. 35, 3; height, x. 14, 1 [prā forward].
 pravāte-jā, a. born in a windy place, x. 34, 1 [pra-vātā + ja = jan].
 pra-vāsā, m. traveller, viii. 29, 8 [prā + vas dwell away from home].
 prā-viśta, pp. having entered, vii. 49, 4 [viś enter].
 pra-sargā, m. discharge, vii. 103, 4 [sṛj emit].
 pra-savitf, m. rouser, vii. 63, 2 [sū stimulate].
 prā-siti, f. toils, x. 34, 15 [si bind].
 prā-sūta, pp. aroused, vii. 63, 4 [sū impel].
 pra-starā, m. strewn grass, x. 14, 4 [stṛ strew].
 prā sll [extended form, pr-ā, of pf sll].
 ā-pervade, s ao. āprās, x. 127, 2.
 prāñc, a., f. prāñc-f, forward, x. 34, 12; facing, x. 135, 3 [prā + añc].
 prāñā, m. breath, x. 90, 18 [prā + an breathe].
 prā-vṛṣ, f. rainy season, vii. 103, 3. 9 [vṛṣ rain].
 prā-vṛṣ-ā, a., f. f, belonging to the rains, vii. 103, 7.
 prā-vep-ā, a. dangling, x. 34, 1 [prā + vip tremble].
 priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].
 Phaligā, care, iv. 50, 5.
 Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. badhnūti : ipf. ābadh-nan, x. 90, 15.
 bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
 babhrū, a. (ruddy) brown, ii. 83, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 34, 5. 11. 14.
 barh-āna magic power, x. 34, 7 [brh make big].
 barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhiḥ-śād : śad sit].
 barhiḥ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiḥ].
 barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.
 bah-ū, a. many, ii. 85, 12; x. 14, 1; 34, 13.
 bādḥ drive away, I. Ā. bādḥate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.
 āpa- drive away, i. 35, 3. 9; 85, 3.
 bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāzu, Gk. πῆχυ-s, OG. buog].
 bibhy-at, pr. pt. fearing, x. 34, 10 [bhi fear].
 bibhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].
 bhl-mā, n. shavings, ii. 35, 12.
 budh-ānā, ao. pt. A. waking, iv. 51, 8.
 budh-nā, m. n. bottom, x. 135, 6 [Lat. fundu-s].
 brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 35, 15.
 brh-ānt, a. lofty, i. 35, 4; v. 11, 1; vii. 61, 8; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].
 Bṛhas-pāti, m. Lord of prayer, name of a god, i. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [brh-as prob. gen. = brhās; cp. brāhmanas pāti].
 bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-dhi].
 brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].
 brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].
 brāhmanā, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.
 bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].
 bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].
 brū speak, II. bravīti, i. 35, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.

ādhi- *speak for* (acc.), i. 35, 11; x. 15, 5.
 ūpa-, *Ā. implore*, iv. 51, 11.
 Bhakṣ-ā, m. *draught*, x. 34, 1 [bhak-s, sec. root *consume* from bhaj *partake of*].
 bhaj *partake of* (gen.), x. 15, 3; s ao., viii. 48, 1. 7.
 bhadr-ā, a. *auspicious*, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [*praiseworthy: bhand be praised*].
 Bhar-ātā, m. pl. name of a tribe, v. 11, 1.
 bhār-ant, pr. pt. *bearing*, i. 1, 7 [bhr̥bear].
 bhāv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū be].
 bhā shine, I. P. bhāti.
 āva- *shine down*, i. 154, 6.
 vī- *shine forth*, ii. 35, 7. 8; v. 11, 1.
 bhid split, VII. bhinātti [Lat. *find-o*].
 vī- *split open*, i. 85, 10.
 bhiṣāk-tama, m. spv. *best healer*, ii. 33, 4 [bhiṣāj *healing*].
 bhiṣāj, m. *physician*, ii. 33, 4.
 bhī fear, I. Ā. bhāyate, i. 85, 8; ii. 12, 13; pf. bibhāya, v. 83, 2; s ao. ābhāṣur, viii. 48, 11.
 bhī-mā, a. *terrible*, i. 154, 2; ii. 33, 11 [bhī fear].
 bhur *quiter*, int. jārbhurīti, v. 83, 5.
 bhūv-ana, n. *creature*, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; *world*, ii. 33, 9; v. 83, 2. 4; iv. 51, 5; x. 163, 2. 4 [bhū be].
 bhū become, be, I. bhāva, i. 1, 9; v. 83, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ābhavat, v. 11, 3. 4; x. 135, 5. 6; *come into being*, x. 90, 4; pf. babhūva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 48, 3; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. φύω, Lat. *fu-i-t*].
 abhi- *be superior to* (acc.), iii. 59, 7.
 ā- *arise*, pf., x. 129, 6. 7; 163, 3.
 āvis- *appear*, vii. 103, 8.
 sām- *do good to* (dat.), viii. 48, 4.
 bhū-tā, pp. *been*, x. 90, 2; n. *being*, x. 90, 3.
 bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. φύμα *'growth'*].
 bhū-ri, a. *great*, ii. 33, 9; *much*, ii. 33, 12; adv. *greatly*, i. 154, 6.

bhūri-ārṇa, a. (Bv.) *many-horned*, i. 154, 6.
 bhūr-ni, a. *angry*, vii. 86, 7.
 bhūs *strive*, I. P. bhūṣati [extended form of bhū be].
 pāri- *surpass*, ii. 12, 1.
 bhr bear, III. bibharti, ii. 33, 10; iii. 59, 8; *hold*, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φέρω, Lat. *ferō*, Arm. *berem*, OI. *berim*, Go. *baira*].
 vī-, I. bhara, *carry hither and thither*, v. 11, 4.
 Bhṛg-u, m. pl. a family of ancient priests, x. 14, 6.
 bhesaj-ā, a. *healing*, ii. 33, 7; n. *medicine, remedy*, ii. 33, 2. 4. 12. 13 [bhiṣāj *healing*].
 bhóg-a, m. *use*, x. 34, 3 [bhuj *enjoy*].
 bhcj-ā, m. *liberal man*, iv. 51, 3.
 bhój-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].
 bhyas = bhī fear, I. Ā. bhyāsate, ii. 12, 1.
 bhrāj shine, I. Ā. bhrájate.
 vī- *shine forth*, i. 85, 4.
 bhrāja-māna, pr. pt. Ā. *shining*, vii. 63, 4.
 bhrā-tr, m. *brother*, x. 34, 4 [Gk. φράτωρ, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, OSI. *bratrū*].

Mah, māmha *be great*, māmhate and māhe (3. s.).
 sām- *consecrate*, vii. 61, 6.
 maghā-vant, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-ā *bounty: mah be great*].
 maghóni, a. f. *bounteous*, iv. 51, 3 [f. of maghāvan].
 maṇḍūka, m. *frog*, vii. 103, 1. 2. 4. 7. 10.
 math-itā, pp. *kindled by friction*, viii. 48, 6.
 math-yā-māna, pr. pt. ps. *being rubbed*, v. 11, 6.
 mad *rejoice*, I. māda, in (lc.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3. 7; with (inst.), x. 14, 10; *be exhilarated*, viii. 29, 7; *drink with exhilaration*, vii. 49, 4; cs. mādaya, Ā. *rejoice*, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; *gladden*, x. 34, 1 [Gk. μαδάω, Lat. *madō* *'drip'*].
 mād-a, m. *intoxication*, i. 85, 10; viii. 48, 6.
 mada-cyút, a. *reeling with intoxication*, i. 85, 7 [cyu *move*].

mā́d-ant, pr. pt. rejoicing, iv. 50, 2; delighting in (inst.), iii. 59, 3.
 mā́dh-u, n. honey, mead, i. 154, 4, 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέθυ, Lith. medū-s, OSl. medŭ, Eng. mead].
 mā́dhu-mat-tama, spv. a. most honied, v. 11, 5; x. 14, 15.
 madhu-scut, a. (Tp.) dripping with honey, distilling sweetness, vii. 49, 3 [scut drip].
 mā́dhya, a. middle, vii. 49, 1, 3; x. 15, 14 [Lat. mediū-s].
 madhya-mā, spv. a. middlemost, x. 15, 1.
 man think, VIII. Ā. manute, viii. 29, 10; IV. Ā. mānyate, viii. 48, 6; x. 34, 13.
 mān-as, n. mind, x. 90, 13; 129, 4; 135, 3 [Av. manō, Gk. μένος].
 mānas-vant, a. wise, ii. 12, 1.
 man-ā, f. jealousy, ii. 33, 5 [man think].
 man-isā, f. thought, vii. 71, 6; wisdom, x. 129, 4; prayer, v. 11, 5; hymn of praise, v. 83, 10 [man think].
 Mān-u, m. an ancient sage, ii. 33, 13.
 mano-jū, a. swift as thought, i. 85, 4 [mānas mind + jū to speed].
 mān-tra, m. hymn, ii. 35, 2; spell, x. 14, 4.
 mand exhilarate, I. mānda: iṣ ao. Ā. āmandiṣātām, vii. 103, 4.
 ūd- gladden, pf. mamanda, ii. 33, 6 [= mad rejoice].
 mand-as-ānā, ao. pt. rejoicing, iv. 50, 10 [mand = mad rejoice].
 mand-rā, a. gladdening, v. 11, 3 [mand exhilarate].
 mandrā-jihva, a. (Bv.) pleasant-tongued, iv. 50, 1.
 mān-man, n. thought, vii. 61, 6; hymn, i. 154, 3; vii. 61, 2 [man think].
 man-yā, m. intention, vii. 61, 1; wrath, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].
 mayo-bhū, a. benificent, ii. 33, 13 [māy-as gladness + bhū = bhū being for = conducting to].
 Mar-ūt, m. pl. the storm gods, i. 85, 1, 4-6, 8, 10, 12; ii. 33, 1, 13; v. 83, 6.
 marūt-vant, a. accompanied by the Maruts, ii. 33, 6.
 marḍ-i-tf, m. one who piles, x. 34, 3 [mrḍ be gracious].
 mā-r-ta, m. mortal, iii. 59, 2 [Gk. μορ-τός, Bpo-τός 'mortal', Lat. mor-ta 'goddess of death'].

mārt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1, 3, 12; x. 15, 7.
 marmrjyā-māna, pr. pt. int. making bright, ii. 85, 4 [mrj wipe].
 māh, a. great, ii. 33, 8; G. mahās, iv. 50, 4; f. -ī, v. 11, 5 [Av. maz 'great'; from mah be great].
 mah-ān, m. greatness, ii. 12, 1; 35, 2 [mah be great].
 mah-ānt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
 mahā-vadha, a. (Bv.) having a mighty weapon, v. 83, 2.
 māh-i, a. great, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].
 mahi-tvā, n. greatness, vii. 61, 4.
 mahi-tvanā, n. greatness, i. 85, 7.
 mah-in, a., f. -ī, great, i. 160, 2, 5.
 mah-i-mān, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3, 16; 163, 1; power, x. 129, 3; pl. powers, x. 129, 5.
 mah-ī, a. f. great, ii. 33, 8, 14; x. 14, 1 [mah be great].
 mā-hyam, prs. prn. D. to me, x. 34, 1, 2 [cp. Lat. mihi].
 mā measure, III. Ā. mīmīte.
 vi- measure out: pf. vi-mamé, i. 154, 1, 3; 160, 4; ii. 12, 2.
 mā, onc. prs. prn. A. me, ii. 33, 6, 7; viii. 48, 5, 6, 10; x. 34, 1, 2; 127, 7 [Lat. mē, Eng. me].
 mā, proh. pcl. not, ii. 33, 1, 4, 5; viii. 48, 8, 14; x. 15, 6; 34, 13, 14 [Gk. μή 'not'].
 mā-kis, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].
 mā-kim, proh. prn. pcl. no one, vi. 54, 7.
 Mātali, m. a divine being, x. 14, 3.
 mā-tf, f. mother, i. 160, 2; v. 11, 3; x. 34, 4, 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].
 mādhvi, m. du. locers of honey, vii. 71, 2 [mādhū honey].
 mānuṣa, a. human; m. man, vii. 63, 1 [mānus man].
 mām, prs. prn. A. me, vii. 49, 1-4.
 mā-yā, f. mysterious power, i. 160, 3 [mā make].
 mā-yū, a. lowing, vii. 103, 2 [mā bellow].
 māś-a, m. month, vii. 61, 4 [mās moon].

mi-tā, pp. *set up*, iv. 51, 2 [mi *set up*].
 mitā-jāu, a. (Bv.) *firm-kneed*, iii. 59, 3.
 Mi-trā, m. a sun god, iii. 59, 1-9; vii. 61, 4; 63, 1. 6; n. *friendship*, x. 34, 14.
 Mitā-Vārunā, du. cd. *Mitra and Varuṇa*, i. 35, 1; vii. 61, 2. 3. 6. 7; 63, 5.
 mi *damage*, IX. mināti [cp. Gk. *μν-ω*, Lat. *mi-nu-o*].
 ā- *diminish*, ii. 12, 5.
 prā- *infringe*, vii. 63, 3; 103, 9; viii. 48, 9.
 mīdh-vāms, a. *bounteous*, ii. 33, 14; vii. 86, 7 [unred. pf. pt., probably from *mih* rain].
 mūkha, n. *mouth*, x. 90, 11-13.
 muc *release*, VI. muñcā: ppf. āmumuk-tam, vii. 71, 5.
 mud *be merry*, I. Ā. mōda.
 prāti- *exult*, v. 83, 9.
 mrg-ā, m. *beast*, i. 154, 2; ii. 33, 11.
 mrj *wipe*, II. mārjmi.
 sām- *rub bright*, ii. 35, 12.
 mrđ *be gracious*, VI. mṛḍā, ii. 33, 11. 14; viii. 48, 9; x. 34, 14; cs. mṛḍāya, *id.*, viii. 48, 8.
 mṛḍay-āku, a. *merciful*, ii. 33, 7 [mrđ *be gracious*].
 mṛl-ikā, n. *mercy*, vii. 86, 2; viii. 48, 12 [mrđ *be gracious*].
 mr-tyā, m. *death*, x. 129, 2 [mr̥ *die*].
 mṛś *touch*, VI. mṛśā.
 pāri- *embrace*, x. 34, 4.
 mṛā *be heedless*, IV. mṛāya.
 āpi- *forget*, vi. 54, 4.
 me, enc. prs. prn. D. *to me*, vii. 63, 3; 86, 3. 4; x. 34, 13; G. *of me*, ii. 35, 1; vii. 86, 2; viii. 29, 2 [Gk. *μοι*].
 maujavatā, a. *coming from Mūjavant*, x. 34, 1.

Yā, rel. prn. *who, which, that*: N. yās, i. 35, 6; 154, 12. 3. 4; 160, 4; ii. 12, 1-7. 9-15; 33, 5. 7; iii. 59, 2. 7; iv. 50, 1. 7. 9; vi. 54, 1. 2. 4; vii. 61, 1; 63, 1. 3; vii. 71, 4; 86, 1; viii. 48, 10². 12; x. 14, 5; 34, 12; 129, 7: f. yā, iv. 50, 3; n. yād, i. 1, 6; ii. 35, 15; vii. 61, 2; 63, 2; 103, 5. 7; x. 15, 6; 90, 2⁸. 12; 129, 1. 3. 4; 135, 7; *with kīṃ ca whatever*, v. 83, 9; A. yām, i. 1, 4; ii. 12, 5. 7. 9; 35, 11; viii. 48, 1; x. 135, 3. 4; I. yēna, i. 160, 5; ii. 12, 4; iv. 51, 4; f. yāyā, iv. 51, 6; Ab. yāsmād, ii. 12, 9; G. yāsya, i. 154, 2; ii. 12,

1. 7⁴. 14²; 35, 7; v. 83, 4³; vii. 61, 2; x. 34, 4; f. yāsyās, x. 127, 4; L. yāsmīn, iv. 50, 8; x. 135, 1; du. yāu, x. 14, 11; pl. N. yā, i. 35, 11; 85, 1. 4; iv. 50, 2; x. 14, 3. 10; 15, 1-4. 8-10. 13². 14²; 90, 7. 8; *with ké what-ever*, x. 90, 10; f. yās, vii. 49, 1. 2. 3; n. yāni, ii. 33, 13; yā, i. 85, 12; ii. 33, 13³; iv. 50, 9; vii. 86, 5; A. m. yān, x. 14, 3; 15, 13²; G. f. yāsām, vii. 49, 3; L. f. yāsu, iv. 51, 7; vii. 49, 4⁴; 61, 5.

yakṣ-ā, n. *mystery*, vii. 61, 5.
 yaj *sacrifice*, I. yāja; ipf. āyajanta, x. 90, 7. 16.
 yaj-atā, a. *adorable*, i. 35, 3. 4; ii. 33, 10 [Av. *yazata*; from yaj *worship*].
 yaj-ātha, m. *sacrifice*, v. 11, 2 [yaj *worship*].
 yāja-māna, m. *sacrificer*, vi. 54, 6 [pr. pt. Ā. of yaj *worship*].
 yāj-us, n. *sacrificial formula*, x. 90, 9 [yaj *worship*].
 yaj-āḥ, m. *worship, sacrifice*, i. 1, 1. 4; ii. 35, 12; iv. 50, 6. 10; v. 11, 2. 4; vii. 61, 6. 7; x. 14, 5. 13; 15, 6. 13; 90, 7-9. 15. 16² [Av. *yasna*, Gk. *ἀγνó-ς*].
 yajñā-*ketu*, a. (Bv.) *whose token is sacrifice*, iv. 51, 11.
 yajñā-manman, a. (Bv.) *whose heart is set on sacrifice*, vii. 61, 4.
 yajñ-īya, a. *worthy of worship, holy*, iii. 59, 4; *adorable*, x. 14, 5. 6 [yajñā *worship*].
 yat *array oneself*, I. yāta: pf. i. 85, 8; cs. yātāya *marshal, stir*, iii. 59, 1; *clear off*, x. 127, 7.
 yā-tas, adv. *thence*, x. 129, 6. 7 [prn. root yā].
 yā-ti, prn. *how many*, x. 15, 13 [prn. root yā].
 yā-tra, rel. adv. *where*, i. 154, 5. 6; vii. 63, 5; viii. 29, 7; 48, 11; x. 14, 2. 7; 90, 16 [prn. root yā].
 yā-thā, rel. adv. *how*, x. 135, 5. 6; *so that*, ii. 33, 15; unaccented = *iva like*, viii. 29, 6 [prn. root yā].
 yathā-vaśām, adv. *according to (thy, his) will*, x. 15, 14; 168, 4 [vāśa, m. *will*].
 yā-d, cj. *when*, i. 85, 3. 4. 5. 7. 9; iv. 51, 6; v. 83, 2-4. 9; vii. 103, 2-5; x. 34, 5; 90, 6. 11. 15; *in order that*, vii. 71, 4; *so that*, vii. 86, 4; *since*, i. 160, 2; *if*, viii. 48, 9 [n. of rel. yā].

yād-i vā, cj. *whether*, x. 129, 7; or, or else, *ibid.* [yā-d-i *if*, rel. adv. + vā or].
 y-ānt, pr. pt. *going*, vii. 61, 3 [i go].
 yam extend, *bestow*, I. yācha, iv. 51, 10; v. 83, 5; pf. *Ā. yemire submit to* (dat.), iii. 59, 8; s ao. *lestow on* (dat.), ii. 35, 15.
 ādhi- extend to (dat.), i. 85, 12.
 ā- guide to (lc.), root ao. inj. yamat, x. 14, 14.
 ni- *bestow*, iv. 50, 10.
 prā- *present a share of* (gen.), x. 15, 7.
 vi- extend to, i. 85, 12.
 Yam-ā, m. *god of the dead*, i. 35, 6; x. 14, 1-5. 7-16; 15, 8; 135, 1. 7.
 yaś-ās, a. *glorious*, i. 1, 3; iv. 51, 11; viii. 48, 5.
 yahvī, f. *swift one*, ii. 33, 9; 35, 14.
 yā go, II. yāti, i. 35, 3^a. 10; vii. 49, 3; x. 168, 1.
 ā- come, i. 35, 2; x. 15, 9.
 ūpa ā- come hither, vii. 71, 2.
 ā ūpa come hither to, vii. 71, 4.
 pāri prā- proceed around, iv. 51, 5.
 yātayāj-jana, a. (gov. cd.) *stirring men*, iii. 59, 5 [yātāyant, pr. pt. es. of yat array oneself + jāna man].
 jātu-dhāna, m. *sorcerer*, i. 35, 10 [yātū, m. *sorcery + dhāna practising from dhā put, do*].
 yā-ma, m. *course*, iv. 51, 4 [yā go].
 yā-man, n. *course*, i. 85, 1; approach, x. 127, 4 [yā go].
 yu separate, III. yuyōti, ii. 33, 1. 3; vii. 71, 1. 2; s ao. *depart from* (ab.), ii. 33, 9; cs. *yavāya sace from*, viii. 48, 5; yāvāya *ward off*, x. 127, 6^a.
 yuk-tā, pp. *yoked*, vii. 63, 2 [yuj yoke, Gk. *εὐκρό-ς*, Lat. *iunctu-s*, Lith. *junkla-s*].
 yuktā-grāvan, a. (Bv.) *who has to work the stones*, ii. 12, 6.
 yuj yoke, VII. yunākti: pf. yuyujé, x. 34, 11; rt. ao. *āyugdhvam*, i. 85, 4.
 prā- yoke in front, i. 85, 5.
 yūdhya-māna, pr. pt. *Ā. fighting*; m. *fighter*, ii. 12, 9 [yudh fight].
 yūyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh fight].
 yuva-tī, f. *young maiden*, ii. 35, 4. 11 [f. of yūvan youth].
 yūv-an, a. *young*, ii. 33, 11; m. *youth*, ii. 35, 4 [Lat. *iuven-i-s*].
 yuv-ām, prs. prn. N. *you two*, vii. 71, 5;

dat. *yuvābhyām to you two*, vii. 61, 7 [= yū- + am].
 yuva-yū, a. *addressed to you*, vii. 71, 7.
 yūy-ām, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūś-ām, Av. *yūš, yūšom*, Go. *yūs*].
 yōg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].
 yōj-ana, n. *league*, i. 35, 8 [yoking from yuj yoke].
 yō-ni, m. *comb*, ii. 35, 10; *abode*, iv. 50, 2; x. 34, 11; *receptacle*, viii. 29, 2 [holder from yu hold].
 yōś-ā, f. *woman*, x. 168, 2.
 yōs, n. *blessing*, ii. 33, 13; x. 15, 4.
 Ramh hasten, I. rāma; cs. *rāmāya cause to speed*, i. 85, 5.
 rakṣa protect, I. rākṣa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. *ἀλέξω* 'ward off'].
 rākṣa-māna, pr. pt. *Ā. protecting*, vii. 61, 3 [rakṣ protect].
 rakṣ-ās, m. *demon*, i. 35, 10; v. 83, 2.
 rakṣ-i-tī, m. *guardian*, x. 14, 11 [rakṣ protect].
 raghu-pātvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghū swift: Gk. *ελαχύ-ς*].
 raghu-gyād, a. *swift-gliding*, i. 85, 6 [raghū swift + syand run].
 rāj-as, n. *space*, air, i. 35, 4. 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. *ῥαῖος*, Go. *rigiz-a*].
 rāp-ya, a. *glorious*, i. 85, 10 [rān rejoice].
 rā-tna, n. *gift, treasure*, i. 35, 8 [rā gite].
 ratna-dhā, a. (Tp.) *bestowing treasure*, i. 1, 1.
 rā-tha, m. *car*, i. 35, 2. 4. 5; 85, 4. 5; ii. 12, 7. 8; v. 83, 3. 7; vii. 71, 2-4; viii. 48, 5; x. 135, 3-5; 168, 1 [r go].
 rāth-ya, a. *belonging to a car*, i. 35, 6.
 rad dig, I. rāda: pf. *rārāda*, vii. 49, 1.
 radh-rā, a. *rich*, ii. 12, 6 [rādḥ succeed].
 randh make subject, IV. P. rādhya: red. ao., ii. 33, 5.
 rāp-as, n. *bodily injury*, ii. 33, 3. 7.
 ram set at rest, IX. *rampāti*: ipf. ii. 12, 2; I. *Ā. rāma rejoice in* (lc.), x. 34, 13.
 ray-i, m. *wealth*, i. 1, 3; 85, 12; iv. 50, 6. 10; 51, 10; viii. 48, 13; x. 15, 7. 11 [probably from ri = reduced form of rā gite].
 rāv-a, m. *roar*, iv. 50, 1. 4. 5 [ru cry].
 rās-mī, m. *ray*, i. 35, 7; *cord*, x. 129, 5.
 rā gite, II. rāti; 2. ind. rāsi = ipv., ii

38, 12; III. ipv. 2. pl. raridhvam, v. 83, 6.
 rāj *rule, over* (gen.), I. P. rājati, i. 1, 8.
 rāj-an, m. *king*, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 34, 8, 12; 168, 2 [rāj *rule*, Lat. *reg-ō*].
 rāj-ant, pr. pt. *ruling over* (gen.), i. 1, 8 [rāj *rule*].
 rājan-yā, a. *royal*; m. *warrior* (earliest name of the second caste), x. 90, 12.
 rātri, f. *night*, i. 85, 1; x. 127, 1, 8; 129, 2.
 rādh-as, n. *gift, blessing*, ii. 12, 14 [rādh *gratify*].
 rādho-dēya, n. *bestowal of wealth*, iv. 51, 3 [dēya, gdv. *to be given from dā gīce*].
 ri *release*, IX. rināti, ii. 12, 3.
 ānu- *flow along*, i. 85, 3.
 ric *leave*, VII. P. rinākti, vii. 71, 1 [Gk. *λείπω*, Lat. *linguo*].
 āti- *extend beyond*: ps. ipf. āricyata, x. 90, 5.
 riś, f. *injury*, ii. 35, 6.
 riś *be hurt*, IV. riśyati, vi. 54, 3; a. no. inj., vi. 54, 7, 9; *injure*, viii. 48, 10.
 rih *kiss*, II. rēdhi, ii. 33, 13.
 ruk-mā, m. *golden gem*, vii. 63, 4 [ruc *shine*].
 ruc *shine*, I. rōca; os. rocāya *cause to shine*, viii. 29, 10.
 ruc-ānā, rt. ao. pt. Ā. *beaming*, iv. 51, 9.
 ruj *burst*, VI. P. rujā: pf. rurōja, iv. 50, 5.
 ruj-ant, pr. pt. *shattering*, x. 168, 1.
 Rud-rā, m. name of a god, i. 85, 1; ii. 33, 1-9, 11-18, 15; pl. = *sons of Rudra, the Maruts*, i. 85, 2 [rud *cry, howl*].
 rudh *obstruct*, VII. ruṇaddhi, runddhē, x. 34, 3.
 āpa- *drive away*: rt. ao. arodham, x. 34, 3.
 rūś-ant, pr. pt. *gleaming*, iv. 51, 9.
 ruh *grow*, I. rōhati, rōhate.
 āti- *grow beyond* (acc.), x. 90, 2.
 ā- *rise up in* (acc.), viii. 48, 11.
 rūpā, n. *form*, x. 168, 4; *beauty*, i. 160, 2.
 re-nū, m. *dust*, x. 168, 1 [perhaps from *ri run = disperse*].
 ré-tas, n. *seed*, v. 83, 1, 4; x. 129, 4 [ri *flow*].
 reto-dhā, m. *impregnator*, x. 129, 5 [ré-tas *seed + dhā placing*].

rebh-ā, m. *singer*, vii. 63, 3 [ribh *sing*].
 revāt, adv. *bountifully*, ii. 35, 4 [n. of revāt].
 re-vāt-i, f. *wealthy*, iv. 51, 4 [f. of revāt].
 re-vānt, a. *wealthy*, viii. 48, 6 [re = *rai* *wealth*].
 rōdas-i, f. du. *the two worlds* (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
 rāi, m. *wealth*, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from *rā gīce*; Lat. *rē-s*].
 Rauhinā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhinī].

Lak-gā, n. *stake* (at play), ii. 12, 4 [token, mark: lag *attach*].

lok-ā, m. *place*, x. 14, 9; *world*, x. 90, 14 [bright space = rok-ā *light*; ep. Gk. λευκός 'white', Lat. *lux, luc-is*].

Vag-nū, m. *sound*, vii. 103, 2 [vac *speak*].

vac *utter*, III. P. vivakti; ao. op., ii. 35, 2; *speak*, ps. ucyāte, x. 90, 11; 135, 7 [Lat. *voc-āre* 'call'].

ādhi- *speak for* (dat.), viii. 48, 14.

prā- *proclaim*, i. 154, 1; vii. 86, 4; *declare*, x. 129, 6.

vāc-as, n. *speech*, v. 11, 5 [vac *speak*; Gk. *ἔπος*].

vacas-yā, f. *eloquence*, ii. 35, 1.

vāj-ra, m. *thunderbolt*, i. 85, 9; viii. 29, 4 [vaj *be strong*; Av. *razra* 'club'].

vājra-bāhu, a. (Bv.) *bearing a bolt in his arm*, ii. 12, 12, 13; 33, 3.

vājra-hasta, a. (Bv.) *having a bolt in his hand*, ii. 12, 13.

vāj-r-in, m. *bearer of the bolt*, vii. 49, 1.

vatsā, m. *calves*, vii. 86, 5 [yearling from *vatas, Gk. *ἑῑρος* *year*, Lat. *vetus* in *vetus-tas* 'age'].

vats-in, a., f. -ī, *accompanied by calves*, vii. 103, 2.

vād *speak*, I. vāda, ii. 33, 15; op. ii. 35, 15; vii. 103, 5; x. 84, 12.

āchā- *invoke*, v. 83, 1.

ā- *utter*, ii. 12, 15; viii. 48, 14.

prā- *utter forth*, iś ao., avādiṣur, vii. 103, 1.

sām- *converse about* (acc.) *with* (inst.), vii. 86, 2.

vād-ant, pr. pt. *speaking*, vii. 103, 8, 6, 7.

van win, VIII. vanóti win [Eng. win ; cp. Lat. *ven-ia* 'favour'].

ā-, ds. vivāsa seek to win, ii. 33, 6 ; v. 83, 1.

van-ūs, m. enemy, iv. 50, 11 [eager, rival : van win].

vāne-vane, lc. itv. cd. in every wood, v. 11, 6.

vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].

pāri- extol, with (inst.), ii. 33, 12.

vānda-māna, pr. pt. Ā. approving, ii. 33, 12.

vap strew, I. vāpati, vāpate.

nī- lay low, ii. 33, 11.

vapus-yā, a. fair, i. 160, 2 [vāpus, n. beautiful appearance].

vay-ām, prs. prn. N. pl. we, i. 1, 7 ; ii. 12, 15 ; iii. 59, 3. 4 ; iv. 50, 6 ; 51, 11 ; vi. 54, 8. 9 ; vii. 86, 5 ; viii. 48, 9.

13. 14 ; x. 14, 6 ; 127, 4 [Av. *vacm*, Go. *vais*, Eng. *we*].

vāy-as, n. force, ii. 33, 6 ; viii. 48, 1 [food, strength : vi enjoy].

vay-ā, f. offshoot, ii. 35, 8.

vayūnā-vat, a. clear, iv. 51, 1 [vay-ūnā].

vayo-dhā, m. bestower of strength, viii. 48, 15 [vāyas force + dhā bestowing].

vār-i-man, n. expanse, iii. 59, 3 [vr cover].

vār-i-vas, n. wide space, vii. 63, 6 ; prosperity, iv. 50, 9 [breadth, freedom : vr cover].

varivo-vit-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vāriivas + vid find].

vār-iyas, cpv. a. wider, ii. 12, 2 [urū wide].

vār-una, m. vii. 49, 3. 4 ; 61, 1. 4 ; 63, 1. 6 ; 86, 2. 3. 4. 6. 8 ; x. 14, 7 [Gk. *οὐρανός* 'heaven' ; vr cover, encompass].

vār-ṇa, m. colour, ii. 12, 4 [coating : vr cover].

vārta-māna, pr. pt. Ā., with ā rolling hither, i. 35, 2 [vrt turn].

vārt-man, n. track, i. 85, 3 [vrt turn].

vārdh-ana, n. strengthening, ii. 12, 14 [vrdh increase].

vārdha-māna, pr. pt. Ā. growing, i. 1, 8 [vrdh grow].

vārvrt-āna, pr. pt. Ā. int. rolling about, x. 34, 1 [vrt turn].

varṣ-ā, n. rain, v. 83, 10 [vrṣ rain].

varṣ-yā, a. rainy, v. 83, 3.

val-ā, m. enclosure, care, iv. 50, 5 [vr cover].

valgū-yā, den. honour, iv. 50, 7.

vaś desire, II. vāṣti, s. 1. vāsmi, ii. 33, 13 ; pl. 1. uśmasi, i. 154, 6.

1. vas shine, VI. P. uchāti : pf. pl. 2. ūsa, iv. 51, 4 [Av. *usaiti* 'shines'].

2. vas wear, II. Ā. vāste [cp. Gk. *ἐν-νυμι* = *fénnymi*, AS. *werian*, Eng. *wear*].

abhi-, cs. clothe, i. 160, 2.

3. vas dwell, I. P. vāsati [AS. *wesan* 'be', Eng. *was* ; in Gk. *ἄστυ* = *féasty*].

prā- go on journeys, viii. 29, 8.

vas, enc. prs. prn. A. you, i. 85, 6 ; iv. 51, 10. 11 ; D. to or for you, i. 85, 6.

12 ; iv. 51, 4 ; x. 15, 4. 6 ; G. of you, ii. 33, 18 ; x. 34, 12. 14 [Av. *vā*, Lat. *vās*].

vas-atī, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-ā, m. spring, x. 90, 6 [vas shine].

vās-āna, pr. pt. Ā. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].

vās-iṣṭha, spv. a. best ; m. name of a seer, vii. 86, 5 ; pl. a family of ancient seers, x. 15, 8 [vas shine].

vās-u, n. wealth, vi. 54, 4 ; vii. 103, 10 ; x. 15, 7 [vas shine].

vasu-dēya, n. granting of wealth, ii. 33, 7.

vāsu-mant, a. laden with wealth, vii. 71, 3. 4.

vasn-ya, a. for sale, x. 31, 3 [vasnā, n. price, Gk. *ἔνο-ς* = *féno-vo-s* 'purchase price', Lat. *vēnu-m* = *tes-num*].

vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].

vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].

vah carry, draw, drive, I. vāha, vii. 63, 2 ; s. ao. āvāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].

ānu- drive after : pf. anūhīrē, x. 15, 8.

ā- bring, i. 1, 2 ; 85, 6 ; vii. 71, 3 ; x. 14, 4.

nī- bring : pf. ūhathur, vii. 71, 5.

vāh-ant, pr. pt. carrying, i. 85, 5 ; bearing, ii. 35, 9 ; bringing, vii. 71, 2.

vāh-ant-i, pr. pt. f. bringing, ii. 35, 14.

vāh-ni, m. driver, i. 160, 3 [vah drive].

vā blow, II. P. vāti [Av. *vaiti*, Gk. *ἀναι* = *ā-fē-ai* ; cf. Go. *vaiian*, German *wehen* 'blow'].

prā- blow forth, v. 83, 4.

vā, enc. cj. or, iv. 51, 4 ; x. 15, 2 [Lat. *ve*].

- vāc, f. *voice*, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac *speak*; Lat. *vōx* = *vōc-s*].
 vāj-a, m. *conflict*, i. 85, 5; *booty*, ii. 12, 15; vi. 54, 5 [vaj *be strong*].
 vāja-yā, a. *desirous of gain*, ii. 35, 1.
 vāj-in, a. *victorious*, x. 34, 4 [vāja].
 vāṇā, m. *pipe*, i. 85, 10.
 vā-ta, m. *wind*, v. 83, 4; x. 108, 1. 2. 4 [vā *blow*; cp. Lat. *ven-tu-s*, Gk. *ἀήτης*].
 vām, enc. prs. prn. du. A. *you two*, iv. 50, 10; vii. 61, 6³; 63, 5; 71, 1; D. *for you two*, vii. 61, 2. 5²; vii. 71, 4; G. *of you two*, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3, 4.
 vā-mā, n. *wealth*, vii. 71, 2 [vā = *van* *win*].
 vāyav-yā, a. *relating to the wind*, *aërial*, x. 90, 8 [vāyā].
 vā-yū, m. *wind*, x. 90, 13 [vā *blow*].
 vār-ya, gdv. *desirable*, i. 35, 8 [vr *choose*].
 vāvaś-at, pr. pt. int. *loving*, iv. 50, 5 [vās *love*].
 vāvrdh-ānā, pr. pt. Ā. *having grown*, x. 14, 3 [vrdh *grow*].
 vāśī, f. *axe*, viii. 29, 3.
 vāsar-ā, a. *vernal*, viii. 48, 7 [*vasar *spring*; Gk. *ἔαρ*, Lith. *vasarā*].
 vās-tu, n. *abode*, i. 154, 6 [vas *dwell*: Gk. *ἴστυ*].
 vī, m. *bird*, i. 85, 7; viii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. *vi-*, Lat. *avi-s*].
 vī-kramāṇa, n. *wide stride*, i. 154, 2; x. 15, 3.
 vī-caśramāṇā, pf. pt. Ā. *having strode out*, i. 154, 1 [kram *stride*].
 vī-caśaṇi, a. *active*, i. 85, 9.
 vīj, pl. *slake at play*, ii. 12, 5.
 vī-tata, pp. *extended*, x. 129, 5 [tan *stretch*].
 vī-tarām, adv. *far away*, ii. 33, 2 [cpv. of prp. vī *away*].
 vīt-tā, n. *property*, x. 34, 13 [pp. of vīd *find*, *acquire*: *acquisition*].
 1. vīd *know*, II. P. vētti; pr. sb. *know of* (gen.), ii. 35, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vēttha, x. 15, 18; 3. vēda, x. 129, 6², 7²; pl. 1. vīdmā, x. 15, 13 [Gk. *οἶδα*, *ἴδμεν*; AS. *ic wāt*, *wē wilton*; Eng. *I wot*; Lat. *vid-ēre* 'see'].
 prā- *know*, x. 15, 13.
 2. vīd *find*, VI. vīdā, vi. 54, 4; x. 31, 3²; pf. vīveda, x. 14, 2; a ao. v. 83, 10; viii. 48, 8.
 ānu- *find out*, ii. 12, 11; v. 11, 6.

- ā-, s ao. *win hither*, x. 15, 3.
 nis- *find out*, x. 129, 4.
 vid-ātha, m. *divine worship*, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh *worship*].
 vī-dyūt, f. *lightning*, ii. 35, 9; v. 83, 4 [vī *afar* + dyut *shine*].
 vid-vāms, unred. pf. pt. *knowing*, vi. 54, 1 [Gk. *φειδώς*].
 vidh *worship*, VI. vidhā, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.
 prāti- *pay worship to*, vii. 63, 5.
 vidh-ānt, pr. pt. m. *worshipper*, ii. 35, 7.
 vī-dhāna, n. *task*, iv. 51, 6 [dis-*position*: vī prp. + dhāna from dhā *put*].
 vī-pfoh-am, acc. inf. *to ask*, vii. 86, 3.
 vip-ra, a. *wise*, iv. 50, 1; m. *sage*, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip *tremble with emotion*].
 vī-bhāt-ī, pr. pt. f. *shining forth*, iv. 51, 1. 10. 11 [bhā *shine*].
 vī-bhīdaka, m. a *nut* used as a *die* for gambling, vii. 86, 6; x. 34, 1 [probably from vī-bhīd *split asunder*, but the meaning here applied is obscure].
 vī-bhrāja-māna, pr. pt. Ā. *shining forth*, vii. 63, 3 [bhrāj *shine*; Av. *brāzaiti* 'beams', Gk. *φλέγω* 'flame'].
 vī-madhya, m. *middle*, iv. 51, 3.
 vī-rapāsā, m. *abundance*, iv. 50, 3 [vī + rapā *be full*].
 Vī-rāj, m. *name of a divine being identified with Puruṣa*, x. 90, 5² [sar-*ruling*].
 vīrā-śāh, a. *overcoming men*, i. 35, 6 [= vīra-śāh for vīra-śāh].
 vī-rūk-mant, m. *shining weapon*, i. 85, 3 [ruc *shine*].
 vī-rūpa, a. *having different colours*, vii. 103, 6 [rūpā, n. *form*].
 Vivās-vant, m. *name of a divine being*, v. 11, 3; x. 14, 5 [vī + vas *shine afar*].
 vīś, f. *settlement*, x. 15, 2; *abode*, vii. 61, 3; *settler*, i. 35, 5; *subject*, iv. 50, 8.
 viś *enter*, VI. viśā.
 ā- *enter*, iv. 50, 10; viii. 48, 12. 15.
 nī- *come home, go to rest*, x. 34, 14; 168, 3; s ao., avikṣmahi, x. 127, 4; cs. vēśāya *cause to rest*, i. 35, 2.
 viś-pāti, m. *master of the house*, x. 185, 1.
 viśva, prn. a. *all*, i. 35, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3. 10; 35, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.

9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.

viśvā-tas, adv. *on every side*, i. 1, 4; viii. 48, 15; x. 90, 1; *in all directions*, x. 135, 3.

viśva-dānim, adv. *always*, iv. 50, 8.

viśvā-deva, a. [Bv.] *belonging to all the gods*, iv. 50, 6.

viśvā-psnya, a. *laden with all food*, vii. 71, 4 [psnya from psā eat].

viśvā-rūpa, a. (Bv.) *omni-form*, i. 35, 4; ii. 33, 10; v. 83, 5.

viśvā-śambhū, a. *beneficial to all*, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].

viśvā-ha, adv. *always*, ii. 12, 15; viii. 48, 14; -hā, *id.*, i. 160, 5; *for ever*, ii. 35, 14.

viśvāhā, adv. *always*, i. 160, 3 [viśvā āhā *all days*].

viśve devās, m. pl. *the all-gods*, vii. 49, 4; viii. 48, 1.

viś work, III. vīveṣṭi: pf. vīveṣa, ii. 35, 13.

vi-ṣita, pp. *unfastened*, v. 83, 7. 8 [vi + si bind].

viśu-na, a. *varied in form*, viii. 29, 1.

viśūci, a. f. *turned in various directions*, ii. 33, 2 [f. of viśv-añci].

vi-ṣṭhā *host* (?), x. 168, 2.

Viś-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viś be active].

viśv-añci, a. *turned in all directions*, x. 90, 4.

vi-sargā, m. *release*, vii. 103, 9 [vi + sṛj let go].

vi-sārjana, n. *creation*, x. 129, 6 [vi + sṛj let go].

vi-sṛṣṭi, f. *creation*, x. 129, 6. 7 [vi + sṛj let go].

vi-srāśas, ab. inf. *from breaking*, viii. 48, 5 [vi + sras fall].

vi-hāyas, a. *mighty*, viii. 48, 11.

vi guide, II. vēti, i. 35, 9.

ūpa- come to (acc.), v. 11, 4.

vi-rā, m. *hero*, i. 85, 1; ii. 33, 1; 35, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. vīra, 'man'].

virā-vat-tama, spv. a. *most abounding in heroes*, i. 1, 3.

virā-vant, a. *possessed of heroes*, iv. 50, 6.

virūdh, f. *plant*, ii. 35, 8 [vi asunder + rudh grow].

vir-yā, n. *heroic deed*, i. 154, 1. 2; *heroism*, iv. 50, 7 [virā hero].

1. vṛ cover, V. vṛṇōti, vṛṇute.

ā-, int. ipf. ā-varivar *contain*, x. 129, 1. vi- *unclose*, rt. ag. avran, iv. 51, 2.

2. vṛ choose, IX. Ā. vṛṇite, ii. 33, 13; v. 11, 4; x. 127, 8.

vṛk-a, m. *wolf*, x. 127, 6 [Gk. λύκο-s, Lat. lupus-s, Lith. vilka-s, Eng. wolf].

vṛk-ī, f. *she-wolf*, x. 127, 6.

vṛktā-barhis, a. (Bv.) *whose sacrificial grass is spread*, iii. 59, 9 [vṛktā, pp. of vṛj + barhis, q. v.].

vṛk-śā, m. *tree*, v. 83, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛśc cut, fell].

vṛj *twist*, VII. vṛṇakti, vṛṇktē.

pāri- *pass by*, ii. 33, 14.

vṛj-āna, n. *circle* (= family, sons), vii. 61, 4 [enclosure = vṛj].

vṛṇānā, pr. pt. Ā. *choosing*, v. 11, 4 [vṛ choose].

vṛt *turn*, I. Ā. vārtate *roll*, x. 34, 9; cs. vartāya *turn*, i. 85, 9.

ā-, cs. *whirl hither*, vii. 71, 3.

nīs-, cs. *roll out*, x. 135, 5.

prā-, cs. *set rolling*, x. 135, 4.

ānu prā- *roll forth after*, x. 135, 4.

sām- *be evolved*, x. 90, 14.

ādhi sām- *come upon*, x. 129, 4.

Vṛ-trā, m. *name of a demon*, i. 85, 9; n. *foe* (pl.), viii. 29, 4 [encompasser: vṛ cover].

vṛ-tvā, gd., *having covered*, x. 90, 1.

vṛdh *grow*, I. vārdha, i. 85, 7; ii. 35, 11; *cause to prosper*, iv. 50, 11; *increase*, pf. vāvṛdhūr, x. 14, 3; cs. vardhāya *strengthen*, v. 11, 3. 5.

vṛdh-é, dat. inf. *to increase*, i. 85, 1.

vṛṣ *rain*, I. vārṣa *rain*: iṣ ao. āvarṣis, v. 83, 10.

abhi- *rain upon*, ao. vii. 103, 3.

vṛṣan-vasu, a. (Bv.) *of mighty wealth*, iv. 50, 10 [vṛṣan bull].

vṛṣ-an, m. *bull*, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with āśva = stallion); vii. 61, 5;

71, 6; stallion, vii. 71, 3 [Av. aršan, Gk. ἄρσην].

vṛṣa-bhā, m. *bull*, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.

vṛṣa-lā, m. *beggar*, x. 34, 11 [little man].

vṛṣa-vṛāta, a. (Bv.) *having mighty hosts*, i. 85, 4 [vṛṣan bull, stallion].

vṛṣ-ti, f. *rain*, v. 83, 6 [vṛṣ rain].

vṛṣnyā-vant, a. *mighty*, v. 83, 2 [vṛṣ-nya *manly strength*, from vṛṣan bull].

véd-ana, n. possession, x. 34, 4 [vid find, acquire].
 vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].
 ven long, I. P. vénatī.
 ānu- seek the friendship of, x. 135, 1.
 volbh, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaśtar 'draught animal' Lat. vector].
 vāi, pel., ii. 33, 9. 10 [180].
 Vairūpā, m. son of Virūpa, x. 14, 5.
 Vaivasvatā, m. son of Vivasvat, x. 14, 1.
 vāisya, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].
 vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nara].
 vy-akta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + aṅj adorn].
 vyao extend, III. P. vivyakti.
 sām- roll up, ipf. āvivyak, vii. 63, 1.
 vyath waver, I. vyātha, vi. 54, 3.
 vyātha-māna, pr. pt. Ā. quaking, ii. 12, 2.
 vyūṣṭi, f. daybreak, vii. 71, 3 [vi + vas shine].
 vy-ōman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].
 vraj-ā, m. pen, fold, iv. 51, 2 [vrj enclose].
 vra-tā, n. will, ordinance, iii. 59, 2. 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].
 vrata-cārīn, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].
 vrāta, m. troop, host, x. 34, 8. 12.
 Śāms praise, I. śāmsa, vii. 61, 4 [Lat. censeo].
 śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
 śatā, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ἑκατόν, Lat. centum, Go. hund].
 śām-tama, spv. n. most beneficent, ii. 33, 2. 13; x. 15, 4 [śām, n. healing].
 śāphā-vant, a. having hoofs, v. 83, 5.
 śabāla, a. brindled, x. 14, 10.
 śām, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8.
 Śāmbara, m. name of a demon, ii. 12, 11.
 śāy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2 [śī lie].

śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
 śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].
 śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].
 śār-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. sātma-s 'helmet', OG. helm 'helmet'].
 śāv-as, n. power, v. 11, 5 [śū swell].
 śaśam-ānā, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
 śasay-ānā, pf. pt. Ā. lying, vii. 103, 1 [śī lie].
 śās-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 35, 5 [for śā + śvant, orig. pt. of śū swell, Gk. ἄ-μων-].
 śāktā, m. teacher, vii. 103, 5 [śak be able].
 śās order, II. śāsti, śāste.
 ānu- instruct, vi. 54, 1.
 abhī- guide to (acc.), vi. 54, 2.
 śik-van flame (?), ii. 35, 4.
 śikṣ be helpful, pay obeisance, I. śikṣa, iii. 59, 2 [ds. of śak be able].
 śikṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.
 śiti-pād, a. (Bv.) white-footed, i. 35, 5.
 śithirā, a. loose; n. freedom, vii. 71, 5 [Gk. καθάρος 'free, pure'].
 śivā, a. kind, x. 34, 2.
 śīśu, m. child, ii. 33, 13 [śū swell, cp. Gk. κνέω].
 śīśriy-ānā, pf. pt. Ā. abiding, v. 11, 6 [śri resort].
 śi-tā, a. cold, x. 34, 9 [old pp. of śyā coagulate].
 śirṣ-ān, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κόρυς 'head'].
 śuk-rā, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [śuc be bright, Av. sux-ra 'flaming'].
 śūc-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 3; viii. 29, 5; clear, vii. 49, 2. 3; pure, ii. 33, 13; 35, 3² [śuc shine].
 śūbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
 śubh-āya, Ā. adorn oneself, i. 85, 3.
 śubh-rā, a. bright, i. 35, 3; 85, 3; iv. 51, 6 [śubh adorn].
 śumbh, adorn, I. Ā. śūmbhate.
 pra- adorn oneself, i. 85, 1.

śūs-ka, a. *dry*, vii. 103, 2 [for *suṣ-ka*, Av. *huṣ-ka*].

śūs-ma, m. *vehemence*, ii. 12, 1. 13; *impulse*, iv. 50, 7; *force*, vii. 61, 4 [śvas *blow, snort*].

śū-ra, m. *hero*, i. 85, 8 [Av. *sūra* 'strong', Gk. *ἀ-κρῶς* 'in-valid'].

śūdrā, m. *man of the servile caste*, x. 90, 12.

śūśuj-āna, pf. pt. A. *trembling* (?), x. 34, 6.

śūs-ā, a. *inspiring*, i. 154, 3 [śvas *breathe*].

śrṇv-ānt, pr. pt. *hearing*, vi. 54, 8 [śru *hear*].

śrḍh-yā, f. *arrogance*, ii. 12, 10 [śrḍh *be arrogant*].

śṛ crush, IX. śṛnāti.

sām- *be crushed*: ps. ao. śāri, vi. 54, 7. śūt *drip*, I. ścōta, iv. 50, 3.

śyā-vā, a. *dusky*, i. 35, 5 [OSI. *si-rū* 'grey'].

śyenā, m. *eagle*, vii. 63, 5; m. *hawk*, x. 127, 5.

śrād *heart only with dhā = pul faith in, believe in* (dat.), ii. 12, 5 [Lat. *cord*, Gk. *καρδ-ιη* 'heart'].

śrāv-as, n. *fame*, i. 160, 5; iii. 59, 7 [śru *hear*; Gk. *κλέφος* 'fame', OSI. *storo* 'word'].

śravas-yū, a. *fame-seeking*, i. 85, 8.

śrī-tā, pp. *reaching* to (lc.), v. 11, 3.

śrī, f. *glory*, i. 85, 2; iv. 33, 3; x. 127, 1.

śru, V. śṛnōti, *hear*, ii. 33, 4; x. 15, 5; pl. 3. śṛṇvire = ps., x. 168, 4.

śru-tā, pp. *heard*; *famous*, ii. 33, 11 [śru *hear*, Gk. *κλυ-τός* 'famous', Lat. *in-clu-tu-s* 'famous'].

śré-ṣṭha, spv. a. *best*, ii. 33, 3.

śró-tra, n. *ear*, x. 90, 14 [śru *hear*].

śrāṣ-ṭi, f. *obedient mare*, viii. 48, 2 [śruṣ *hear*, extension of śru].

śva-ghn-in, m. *gambler*, ii. 12, 4.

śván, m. *dog*, x. 14, 10. 11 [Av. *span*, Gk. *κύων*].

śva-śrū, f. *mother-in-law*, x. 34, 8 [OSI. *stevky, stekrūve*].

śvity-āñc, a. *whitish*, ii. 33, 8 [śviti (akin to *śvetā*, Go. *hweits*, Eng. *white*) + añc].

śās, nm. *six*, x. 14, 16 [Av. *xšaš*, Gk. *ἕξ*, Lat. *sex*, OI. *ḥṣ*, Go. *saihs*, Eng. *six*].

śā, dem. prn. N. s. m. *that, he*, i. 1, 2. 4. 9; 154, 5; 160, 8; ii. 12, 1-14; ii. 33,

13³; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5². 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; *as such = thus*, ii. 12, 15; viii. 48, 9 [Av. *hō*, Gk. *ὅ*, Go. *sa*].

sam-yānt, pr. pt. *going together*, ii. 12, 8 [sām + i *go*].

sam-rarāṇā, pf. pt. A. *sharing gifts*, x. 15, 8 [sām + rā *give*].

sam-vatsarā, m. *year*, vii. 103, 1. 7. 9.

sam-vid-ānā, pr. pt. A. *uniling*, with (inst.), viii. 48, 13; x. 14, 4 [vid *find*].

sam-vj, a. *conquering*, ii. 12, 3.

sākh-i, m. *friend*, ii. 35, 12; vii. 86, 4; viii. 48, 4². 10; x. 34, 2. 5; 168, 3.

sakh-yā, n. *friendship*, viii. 48, 2.

sam-gāmāna, m. *assembler*, x. 14, 1.

sac accompany, I. A. sácate, i. 1, 9; vii. 61, 5; *associate with*, viii. 48, 10; *reach*, x. 90, 16 [Gk. *ἔσται*, Lat. *sequitur*, Lith. *seki*].

sác-ā, adv. prp. *with* (lc.), iv. 50, 11 [sac accompany].

sājan-ya, a. *belonging to his own people*, iv. 50, 9 [sa-jana, *kinsman*].

sa-jōśas, a. *acting in harmony with* (inst.), viii. 48, 15 [jōśas, n. *pleasure*].

sat, n. *the existent*, x. 129, 1 [pr. pt. of *as be*].

sāt-pati, m. *true* (?) *lord*, ii. 33, 12.

sat-yā, a. *true*, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. *truth* + ya].

satyā-dharman, a. (Bv.) *whose ordinances are true*, x. 34, 8.

satyānrtā, n. Dv. cd. *truth and falsehood*, vii. 49, 3 [satyā + ānrtā].

sad sit down, I. P. sīdati, i. 85, 7; sit down on (acc.). a ao. sadata, x. 15, 11 [Lat. *sido*].

ā- *seat oneself on* (acc.), i. 85, 6; *occupy*: pf. sasāda, viii. 29, 2.

nī- *sit down*, pf. nīṣedux, iv. 50, 3; inj. sīdat, v. 11, 2; *settle*: pf. s. 2.

sasāṭha, viii. 48, 9.

sād-as, n. *seat*, iv. 51, 8; viii. 29, 9; *abode*, i. 85, 2. 6. 7 [Gk. *ἔδος*].

sādas-sadas, acc. itv. cd. *on each seat*, x. 15, 11.

sā-dā, adv. *always*, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dśā, a., f. -ī, *alike*, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. *in one day*, iv. 51, 5; *at once*, iv. 51, 7.

sadha-māda, m. *joint feast*, x. 14, 10 [co-revelry; sadhā = saha together].
 sadhā-stha, n. *gathering place*, i. 154, 1. 3.
 san gain, VIII. P. sanōti, vi. 54, 5.
 sanāya, a. *old*, iv. 51, 4 [from sāna; Gk. *ēvo-s*, OI. *sen*, Lith. *senas* 'old'].
 sānt, pr. pt. *being*, x. 34, 9 [as *be*; Lat. (*prae*)-sent-].
 sam-dśā, f. *sight*, ii. 33, 1.
 saptā, nm. *seven*, i. 35, 8; ii. 12, 3. 12; x. 90, 15² [Gk. *ēptā*, Lat. *septem*, Eng. *seven*].
 saptā-rāsmi, a. (Bv.) *seven-reined*, ii. 12, 12; *seven-rayed*, iv. 50, 4.
 saptāśya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [saptā + āśya, n. *mouth*].
 sāp-ti, m. *racer*, i. 85, 1. 6.
 sa-prāthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by *prāthas*, n. *fame*].
 sa-bādha, a. *zealous*, vii. 61, 6 [bādha, m. *stress*].
 sabhā, f. *assembly hall*, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].
 samā, a. *level*, v. 83, 7 [Av. *hama* 'equal', Gk. *ōmō-s*, Eng. *same*, cp. Lat. *sim-i-li-s*].
 sam-ād, f. *battle*, ii. 12, 3.
 sām-ana, n. *festival*, x. 168, 2 [coming together].
 samanā, adv. *in the same way*, iv. 51, 8² [inst., with shift of accent, from *sāmāna* *being together*].
 samānā, a., f. i, *same*, ii. 12, 8; iv. 51, 9; vii. 86, 3; *uniform*, vii. 63, 2; *common*, ii. 85, 3; vii. 63, 3; 103, 6.
 samānā-tas, adv. *from the same place*, iv. 51, 8.
 sam-idh, f. *faggot*, x. 90, 15 [sām + idh *kindle*].
 samudrā-jyeṣṭha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [sam-udrā, m. *collection of waters* + jyeṣṭha, spv. *chief*].
 samudrārtha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [ārtha, m. *goal*].
 sam-fdh, f. *unison*, vii. 103, 5 [sām + rdh *thrive*].
 sām-prkta, pp. *mixed with* (inst.), x. 34, 7 [prc *mix*].
 sam-pīcas, ab. inf. *from mingling with*, ii. 35, 6 [prc *mix*].
 sām-bhṛta, pp. *collected*, x. 90, 8 [bhr *bear*].
 sam-rāj, m. *sovereign king*, viii. 29, 9.

sa-yūj, a. *united with* (inst.), x. 168, 2.
 sa-rātham, adv. (cog. acc.) *on the same car, with* (inst.), v. 11, 2; x. 15, 10; 168, 2.
 sār-as, n. *lake*, vii. 103, 7 [sṛ *run*].
 saras-ā, f. *lake*, vii. 103, 2.
 sārg-a, m. *herd*, iv. 51, 8 [sṛj *let loose*].
 sār-tave, dat. inf. *to flow*, ii. 12, 12 [sṛ *flow*].
 sṛp creep, I. P. sārpati.
 vi- *slink off*, x. 14, 9.
 sarpīr-āsuti, a. (Bv.) *having melted butter as their draught*, viii. 29, 9 [sarpis (from sṛp *run* = melt) + ā-suti *brew from su press*].
 sārva, a. *all*, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ōlo-s* = *ōl-fo-s*, Lat. *salvus* 'whole'].
 sārva-vīra, a. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.
 sarva-hūt, a. (Tp.) *completely offering*, x. 90, 8. 9 [hu-t: *hu sacrifice* + determinative t].
 sal-ilā, n. *water*, x. 129, 3; *sea*, vii. 49, 1 [sal = *sṛ flow*].
 Sav-i-tṛ, m. *a solar god*, i. 35, 1-6. 8-10; vii. 63, 3; x. 34, 8. 13 [Stimulator from sū *stimulate*].
 sas sleep, II. P. sāsūi, iv. 51, 3.
 sas-ānt, pr. pt. *sleeping*, iv. 51, 5.
 sah overcome, I. sāha, x. 34, 9 [Gk. *ἐχαε*, ao. *ἐσ(ε)χ-ov*].
 sāh-as, n. *might*, iv. 50, 1; v. 11, 6² [sah *overcome*].
 sa-hāsra, nm. *a thousand*, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέσλο*].
 sahāsra-pād, a. (Bv.) *thousand-footed*, x. 90, 1 [pad *foot*].
 sahāsra-bhṛti, a. (Bv.) *thousand-edged*, i. 85, 9 [bhṛs-ti from bhṛs = hrṣ *stick up*].
 sahāsra-śīraṇan, a. *thousand-headed*, x. 34, 14.
 sahasra-sāvā, m. *thousandfold Soma-pressing*, vii. 103, 10 [sāvā, m. *pressing from su press*].
 sahasrākṣa, a. (Bv.) *thousand-eyed*, x. 90, 1 [akṣā *eye* = ākṣi].
 sā-hūti, f. *joint praise*, ii. 33, 4 [hūti *invocation from hū call*].
 sā bind, VI. syāti.
 vi- *discharge*, i. 85, 5.
 sā, dem. prn. N. s. f. *that*, iv. 50, 11; vii. 86, 6; *as such* = *so*, x. 127, 4.
 sād-ana, n. *seat*, x. 135, 7 [sad *sit*].

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhāraṇa *having the same support*].

sādh-ū, a. *good*, x. 14, 10.

sādh-yā, adv. *straightway*, v. 11, 4.

Sādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.

sān-as-ī, a. *bringing gain*, iii. 59, 6 [san gain].

sān-u, n. m. *back*, ii. 35, 12.

sā-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.

sāya-ka, n. *arrow*, ii. 33, 10 [suitable for hurling: si hur].

sārameyā, m. *son of Saramā*, x. 14, 10.

sāsanaśāśanā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-aśana + anaśana].

simhā, m. *lion*, v. 83, 3.

sic pour, VI. siñcā, i. 85, 11 [OG. siṅ-u 'drip', Lettic sik-u 'fall' of water].

ni-pour down, v. 83, 8.

sīdh repel, I. P. sēdhati.

āpa- chase away, i. 35, 10.

sīndh-u, m. *river*, i. 35, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Ay. hind-u-s].

siavid-ānā, pf. pt. A. *sweating*, vii. 103, 8 [avid perspire: Eng. sweat].

sim, enc. *prn. pcl. him &c.*, i. 160, 2.

su press, V. sunōti, sunutē, V. 14, 13 [Av. hu].

sū, adv. *well*, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. hu-, OL. su-].

sū-kṛta, pp. *well-made*, i. 35, 11; 85, 9; *well prepared*, x. 15, 13; 34, 11.

su-krātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [krātu *wisdom*].

sukratū-yā, f. *insight*, i. 160, 4.

su-ksatṛā, a. (Bv.) *wielding fair sway*, iii. 59, 4.

su-ksiti, f. *safe dwelling*, ii. 35, 15.

su-gā, a. *easy to traverse*, i. 35, 11; vii. 63, 6.

su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.

su-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.

sū-taṣṭa, pp. *well-fashioned*, ii. 35, 2 [takṣ *fashion*].

sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.

su-tāra, a. *easy to pass*, x. 127, 6.

su-dāmsas, a. (Bv.) *wondrous*, i. 85, 1 [dāmsas *wonder*].

su-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.

su-dūgha, a. (Bv.) *yielding good milk*, ii. 35, 7 [dūgha *milking*: dugh = duh].

sū-dhita, pp. *well established*, iv. 50, 8 [dhita, pp. of dhā *put*].

su-dhṛṣṭā-tama, spv. a. *very proud*, i. 160, 2.

su-nīthā, a. (Bv.) *giving good guidance*, i. 35, 7, 10.

sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su *press*].

su-pātha, n. *fair path*, vii. 63, 6.

su-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 85, 7.

su-palāśā, a. *fair-leaved*, x. 135, 1.

su-pēśas, a. (Bv.) *well-adorned*, ii. 35, 1 [pēśas, n. *ornament*].

su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. *token*].

su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].

su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a fair countenance: prātika, n.].

su-prāpiti, a. (Bv.) *giving good guidance*, x. 15, 11.

su-prapāṇā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.

su-bhāga, a. *having a good share, opulent*; genial, vii. 63, 1.

su-bhū, a. *excellent*, ii. 35, 7 [sū *well* + bhu *being*].

sū-bhṛta, pp. *well cherished*, iv. 50, 7.

sū-makha, m. *great warrior*, i. 85, 4.

su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.

su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. hu-manah- 'well-disposed'; cp. second part of ev-mēvīs].

sv-mṛṣṭika, a. (Bv.) *very gracious*, i. 35, 10 [mrṣṭikā, n. *mercy*].

su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.

su-mnā, n. *good-will*, ii. 33, 1, 6.

sumnā-yū, a. *kindly*, vii. 71, 3.

su-rabhi, a. *fragrant*, x. 15, 12.

sūrā, f. *liquor*, vii. 86, 6 [Av. hura].

su-rētas, a. (Bv.) *abounding in seed*, i. 160, 3.

su-vārcas, a. (Bv.) *full of vigour*, x. 14, 8.

su-vāc, a. (Bv.) *eloquent*, vii. 103, 5.

suv-itā, n. *welfare*, v. 11, 1 [su *well* + itā, pp. of i go: opposite of dur-itā].

su-vidātra, a. *bountiful*, x. 14, 10; 15, 3, 9.
 su-vīra, a. (Bv.) *having good champions = strong sons*, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.
 su-vīrya, n. *host of good champions*, iv. 51, 10.
 su-vrktī, f. *song of praise*, ii. 35, 15; vii. 71, 6 [sū + r̥k-ti from *arc praise*, cp. r̥o].
 su-vrjāna, a. (Bv.) *having fair abodes*, x. 15, 2.
 su-śīpra, a. (Bv.) *fair-lipped*, ii. 12, 6; 33, 5.
 su-śēva, a. *most propitious*, iii. 59, 4, 5; viii. 48, 4.
 su-śakhi, m. *good friend*, viii. 48, 9 [śakhi *friend*].
 su-stutī, f. *eulogy*, ii. 33, 8 [stutī *praise*].
 su-stūbh, a. *well-praising*, iv. 50, 5 [stūbh *praise*].
 su-hāva, a. (Bv.) *easy to invoke*, ii. 33, 5 [hāva *invocation*].
 sū, adv. *well*, v. 83, 10 [= sū *well*].
 sū-nāra, a. *bountiful*, viii. 29, 1 [Av. *hunara*].
 sū-nū, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. *hunu*, OG. *sunu*, Lith. *sūnù*, Eng. *son*].
 sūpāyanā, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sū + upāyana].
 sūr-a, m. *sun*, vii. 63, 5 [svār *light*].
 sūri, m. *patron*, ii. 35, 6.
 sūr-ya, m. *sun*, i. 35, 7, 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 13 [svār *light*].
 sṛ *flow*, III. sisarti.
 ūpa-prā- *stretch forth to*, int. 3. s. sarsr-e, ii. 35, 5.
 sṛj emi, VI. sṛjāti [Av. *her-zaiti*].
 āva- *discharge downward*, ii. 12, 12; cast off, vii. 86, 5.
 ūpa- *send forth to* (acc.), ii. 35, 1.
 sṛp-rā, a. *extensive*, iv. 50, 2 [sṛp *creep*].
 sé-nā, f. *missile*, ii. 33, 11 [si *discharge*].
 senā-nī, m. *leader of an army, general*, x. 34, 12.
 sō-ma, m. *juice of the Soma plant*, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 8, 4². 7-15; x. 14, 13; 34, 1; *Soma sacrifice*, vii. 103, 7 [su *press*: Av. *haoma*].
 soma-pā, m. *Soma drinker*, ii. 12, 13.

soma-pithā, m. *Soma draught*, x. 15, 8 [pithā from *pā drink*].
 som-in, a. *soma-pressing*, vii. 103, 8.
 som-yā, a. *Soma-loving*, x. 14, 6; 15, 1, 5, 8.
 saumanas-ā, n. *good graces*, iii. 59, 4; x. 14, 6 [su-mānas].
 skand *leap*, I. P. skādati, int. inj. kāniṣkan, vii. 103, 4.
 skabhāya, den. *prop. establish*, i. 154, 1 [from skabh, IX. skabhnāti].
 skāmbh-ana, n. *prop. support*, i. 160, 4.
 stan *thunder*, II. P.; cs. stanāyati, id., v. 83, 7, 8 [Gk. *στῆνω* 'lament'].
 stan-ātha, m. *thunder*, v. 83, 8.
 stanāyant, pr. pt. *thundering*, v. 83, 2; x. 163, 1.
 stanayi-taū, m. *thunder*, v. 83, 6.
 stabh or stambh *prop. support*, IX. stabhñāti, ii. 12, 2.
 vi- *prop. asunder*, pf. tastambha, iv. 50, 1; vii. 86, 1.
 stāv-āna, pr. pt. Ā. = ps. *being praised*, ii. 33, 11 [stu *praise*].
 sthi-rā, a. *firm*, ii. 33, 9, 14 [sthā *stand*].
 stu *praise*, II. stāuti, ii. 33, 11; v. 83, 1.
 prā- *praise aloud*, i. 154, 2.
 stu-tā, pp. *praised*, ii. 33, 12.
 stuv-ant, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.
 ste-nā, m. *thief*, x. 127, 6 [stā *be stealthy*].
 sto-tī, m. *praiser*, vi. 54, 9; vii. 86, 4 [stu *praise*].
 stō-ma, m. *song of praise*, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu *praise*].
 stōma-taṣṭa, a. (Tp.) *fashioned into* (= being the subject of) *praise*, x. 15, 9.
 strī, f. *woman*, x. 34, 11 [Av. *strī*].
 sthā *stand*, I. tiṣṭha; pf. tasthur, i. 35, 5; rt. ao. s. 3. āsthāt, i. 35, 10; iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av. *hištāiti*, Gk. *ἵστημι*, Lat. *sisto*].
 āti- *extend beyond*, x. 90, 1.
 ādhi- *ascend*, x. 135, 3; *stand upon*, i. 35, 6.
 āpa- *start off*, viii. 48, 11.
 abhi- *overcome*, iv. 50, 7.
 ā- *mount*, i. 35, 4; *mount to* (acc.), i. 85, 7; *occupy*, ii. 35, 9.
 ūd- *arise*, v. 11, 3.
 ūpa- *approach*, rt. ao. asthita, x. 127, 7.
 pāri- *surround*, pf. tasthur, ii. 35, 3.

prá- *step forth*, x. 14, 14.
 spás, m. *spy*, vii. 61, 3 [Av. *spas*; cp. Lat. *au-spx*, Gk. *σκάψ* 'owl'].
 spr *win*, V. sprnóti.
 nis- *rescue*, rt. ao. 2. du. *spartam*, vii. 71, 5.
 sprh, cs. *sprháya long for*, x. 135, 2 [Av. *sper^hzaite*].
 sphúr *spurn*, VI. *sphurá*, ii. 12, 12; *spring*, x. 34, 9 [Av. *sparaiti*, Gk. *σπαιπ* 'quiver', Lat. *sperno*, Lith. *spiriù* 'kick', OG. *spurnu* 'kick'].
 sma, enc. pel. *just, indeed*, ii. 12, 5 [180].
 syá, dem. prn. *that*, ii. 33, 7 [OF. *hya*, f. *hyá*; OG. f. *siu*].
 syand *flow*, I. A. *syándate*, v. 83, 8.
 syúma-gabhasti, a. (Bv.) *dracon with thongs*, vii. 71, 3 [syú-man *band*; Gk. *ὑ-μῆν* 'sinew'].
 syoná, n. *soft couch*, iv. 51, 10.
 sráma, m. *disease*, viii. 48, 5.
 sru *flow*, I. *sráva*, vii. 49, 1 [Gk. *ῥέει* 'flows'].
 svá, poss. prn. *own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σός*, *ῥός*, Lat. *suu-s*].
 svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.
 1. *svadhá*, f. *funeral offering*, x. 14, 3, 7; 15, 3, 12-14.
 2. *sva-dhá*, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 35, 7; *bliss*, i. 154, 4 [svá *own* and dhá *put*; cp. Gk. *ἔθo-s* 'custom'].
 svadhá-vant, a. *self-dependent*, vii. 86, 4, 8.
 sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [sú + ápas 'doing good work'].
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὑπνο-s*, Lat. *sonnu-s*, Lith. *sąpna-s*].
 svayam-já, a. *rising spontaneously*, vii. 49, 2.
 sva-y-ám, ref. prn. *self*, ii. 35, 14; of *their own accord*, iv. 50, 8 [115a].
 svár, n. *light*; *heaven*, ii. 35, 6; v. 83, 4.
 sva-ráj, m. *sovereign ruler*, x. 15, 14.
 sváru, m. *sacrificial post*, iv. 51, 2.
 svar-vid, m. *finder of light*, viii. 48, 15.
 svá-vant, a. *bountiful*, i. 35, 10 [possessing *property*: svá, n.].
 svásr, f. *sister*, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSl. *sestra*, Go. *swistar*, Eng. *sister*].
 sv-astí, f. n. *well-being*, i. 1, 9; 35, 1; ii. 33, 3; vii. 71, 6; 86, 8; x. 14, 11; inst. s. *svasti for welfare*, viii. 48, 8;

pl. *Blessings*, vii. 61, 7; 63, 6 [sú *well* + asti *being*].
 svād-ú, a. *sweet*, viii. 48, 1 [Gk. *ἡδύ-s*, Lat. *svāri-s*, Eng. *sweet*].
 sv-ādhí, a. (Bv.) *stirring good thoughts*, viii. 48, 1.
 sv-ābhú, a. *invigorating*, iv. 50, 10.
 svāhā, ij. *hail*, asa *sacrificial call*, x. 14, 3.
 svīd, enc. emph. pel., iv. 51, 6; x. 34, 10; 129, 5^h; 135, 5; 168, 3.
 Ha, enc. emph. pel., i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10, 16; 129, 2 [later form of gha].
 ha-tvá, gd. *having slain*, ii. 12, 3 [han *strike*].
 han *slay*, II. *hánti*, i. 85, 9; ii. 33, 15; *smite*, v. 83, 2^h, 9; I. *jighna slay*, viii. 29, 4; pf. *jaghāna*, ii. 12, 10, 11; ps. *hanyāte*, iii. 59, 2; ds. *jighāmsa*, vii. 86, 4.
 han-tí, m. *slayer*, ii. 12, 10.
 hár-as, n. *wrath*, viii. 48, 2 [heat; from hr *be hot*: Gk. *ἥρ-os* 'summer'].
 hár-i, m. *bay steed*, i. 35, 3 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *zelū*, OG. *gelo*].
 hár-ita, a. *yellow*, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].
 háry-āva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.
 hāv-a, m. *invocation*, x. 15, 1 [hū *call*].
 havana-srūt, a. (Tp.) *listening to invocations*, ii. 33, 15 [hávana (from hū *call*) + srū-t *hearing* from sru *hear* with determinative t].
 havir-ád, a. (Tp.) *eating the oblation*, x. 15, 10 [havis + ad].
 havis-pā, a. *drinking the oblation*, x. 15, 10 [havis + pā].
 hav-is, n. *oblation*, ii. 33, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 14; 15, 8, 11, 12; 90, 6²; 168, 4 [hu *sacrifice*].
 hāv-i-man, n. *invocation*, ii. 33, 5 [hū *call*].
 hav-yá, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu *sacrifice*].
 haya-vāhana, m. *carrier of oblations*, v. 11, 4 [vāhana from vah *carry*].
 haya-sūd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [sūd = svād *sweeten*].
 hásta, m. *hand*, ii. 33, 7; vi. 54, 10; viii. 29, 3-5.

hāsta-vant, n. *having hands*, x. 34, 9.

1. *hā leave*, III. P. jahāti.

áva-, ps. *hīyate*, *be left behind*, x. 34, 5.

2. *hā go away*, III. A. jihīte.

āpa- *depart*, vii. 71, 1 : 3. s. sb. s. ao.

hāsate, x. 127, 3.

ūd- *spring up*, v. 83, 4.

hī, cj. *for*, i. 85, 1 ; 154, 5 ; 160, 1 ; ii. 35, 1. 5. 9 ; iv. 51, 5 ; viii. 48, 6 ; *since*, viii. 48, 9 ; x. 34, 11 ; *pray*, x. 14, 4.

hims, *injure*, VII. hināsti *injure* ; is ao. inj., x. 15, 6 [probably a ds. of han strike].

hi-tā, pp. *placed*, v. 11, 6 [later form of dhita from dhā put ; Gk. *θερό-ς* set].

hi-tvāya, gd. *leaving behind*, x. 14, 8 [1. *hā leave*].

himā, m. *winter*, ii. 33, 2 [Av. *zima*, OSl. *zima* 'winter' ; Gk. *δύσ-χίμος* 'subject to bad storms', 'horrid'].

hīraṇ-ya, n. *gold ornament*, ii. 33, 9.

hīraṇya-dā, a. (Tp.) *giver of gold*, ii. 35, 10.

hīraṇya-pāṇi, a. (Bv.) *golden-handed*, i. 35, 9.

hīraṇya-praūga, a. (Bv.) *having a golden pole*, i. 35, 5.

hīraṇyā-ya, a. *golden*, i. 35, 2 ; 85, 9 ; ii. 35, 10 ; viii. 29, 1.

hīraṇya-rūpa, n. (Bv.) *having a golden form*, ii. 35, 10.

hīraṇya-varṇa, a. (Bv.) *golden-coloured*, ii. 35, 9-11.

hīraṇya-śamī, a. (Bv.) *having golden pins*, i. 35, 4.

hīraṇya-samdrś, a. (Bv.) *having a golden aspect*, ii. 35, 10.

hīraṇya-hasta, a. (Bv.) *golden-handed*, i. 35, 10.

hīraṇyākṣā, a. (Bv.) *golden-eyed*, i. 35, 8 [akṣā = akṣī eye].

hīd *be angry*, I. hēda : pf. jihīa, x. 34, 2.

hī-nā, pp. *forsaken*, x. 34, 10 [hā leave].

hu *sacrifice, offer*, III. juhōti, iii. 59, 1 ; x. 14, 13-15.

ā- *offer*, iii. 59, 5.

hū *call*, I. A. hāvate, ii. 12, 8. 9 ; 33, 5 ; VI. A. huvé, vii. 61, 6 ; 71, 1 ; x. 14, 5.

hṛ *be angry*, IX. A. hrñīte, ii. 33, 15 ; *with* (dat.), vii. 86, 3.

hṛd, n. *heart*, ii. 35, 2 ; v. 11, 5 ; vii. 86, 8 ; viii. 48, 4. 12 ; x. 129, 4 [Av. *zard*].

hṛd-aya, n. *heart*, x. 34, 9.

he-ti, f. *dart*, ii. 33, 14 [hi impel].

he-tū, m. *cause* : ab. *hetós for the sake of*, x. 34, 2 [impulse : hi impel].

hó-tr, m. *invoker*, i. 1, 1. 5 ; v. 11, 2 [hū call].

hotrā-vid, a. (Tp.) *knowing oblations*, x. 15, 9 [hó-trā, Av. *zao-thra* ; cp. Gk. *χού-ρῆ* 'pot'].

hvā *call*, IV. hvāya, i. 35, 14.

vi- *call divergently*, ii. 12, 8.

GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

- Accent, in Sandhi:** *kóśó 'va*, vi. 54, 3; *sūnávé 'gne*, i. 1, 9; *brāhmaṇò 'sya*, x. 90, 12 a; Svarita followed by Udatta: *nv antár*, vii. 86, 2; *kvè-dānim*, i. 35, 7 c; *tanvā súśujānaḥ*, x. 34, 6 b; *vapuṣè ná*, i. 160, 2 c; Udatta changed to Svarita: *tè 'var-dhanta*, i. 85, 7 a; in compounds: *Dvandvas*, *dyāvā-prthivī*, i. 35, 9 b; 160, 2; *Karmadhārayas*, *su-āvan*, i. 85, 10 b; *āsaścant*, i. 160, 2; *sū-makhāsas*, i. 85, 4 a; *ā-ksiyamāṇā*, i. 154, 4 b; *sūtaṣtam*, ii. 35, 2 a; *ā-hitam*, viii. 29, 4; *Tatpuruṣas*, *Par-jānya-jinvitām*, vii. 103, 1 c; *devā-hitim*, vii. 103, 9 a; *kavi-śastās*, x. 14, 4 c; *Āgni-svāttās*, x. 15, 11 a; *okaparāśya*, x. 34, 2 c; *Bahuvrīhis*, *su-parṇās*, *su-nīthās*, i. 35, 7 a b; *a-renāvas*, i. 35, 11 b; *su-dāmsasas*, i. 85, 1 b; *hiranyākeśas*, i. 35, 8 c; *uru-vyācasā*, i. 160, 2 a; *āśu-hēmā*, *su-pēśasas*, ii. 35, 1 c d; *ān-āgās*, v. 83, 2 c; *viśvā-cakṣās*, *uru-cakṣās*, vii. 63, 1; *tri-vandhurās*, vii. 71, 4 b; *su-śakhā*, viii. 48, 9 d; governing compounds, *yāvayāj-janas*, iii. 59, 5 b; in declension, *nadyās*, ii. 35, 3 b; *dādhat*, i. 35, 8 d; *grnaté*, iii. 59, 5 b; *nidhīnām*, viii. 29, 6; *bahūnām*, ii. 35, 12; *prthivyaś*, i. 35, 8 a; 160, 1 a; in syntax: at beginning of sentence, ii. 35, 12 c; iv. 50, 2 d. 11 c; v. 83, 4 a b. 7 a; vii. 63, 4 d; 71, 2 d (irr.); 86, 1 d; viii. 48, 6 b. 8 a; x. 15, 4 b; 34, 4 d. 14 a; with *kuvīt*, ii. 35, 1 c. 2 b; iv. 51, 4 a; of *cd.* verb, i. 35, 9 c; v. 83, 4 a b; shift of, *jūstam*, iii. 59, 5 c; *di-dkṣu*, vii. 86, 3 a; *viśvā-*, i. 160, 1 a. 5 c; *cātur-*, iv. 51, 5 d; *amuyā*, x. 135, 2 b.
- Accusative, double**, ii. 33, 4; 35, 1; iv. 51, 11 b; of goal, x. 14, 13 c; of time, vii. 103, 1 a; x. 163, 3 b.
- Agni**, description of, pp. 1-3; viii. 29, 2.
- Ahura** = Asura, meaning of, i. 35, 7; in Avesta, pp. 119, 124.
- Alliteration**, x. 14, 7 a b. 9.
- Ambiguity, intentional**, vii. 103, 8 c. 9 d.
- Ambiguous form**: *śāmsā*, 2. s. ipv. or 1. s. sb.; vii. 61, 4 a.
- Āmreḍita compounds**: *divé-dive*, i. 1, 3. 7; *grhē-grhe*, v. 11, 4 b; *vāne-vane*, v. 11, 6 b; *gātre-gātre*, viii. 48, 9 b; *pība-pība*, see note on x. 14, 7.
- Anaphoric repetition**: *Agnis*, v. 11, 4; *ārhan*, ii. 33, 10; *ayāmsam*, ii. 35, 15 a b; *iyām*, vii. 71, 6; *āva*, vii. 86, 5; u, x. 127, 3; *kās*, x. 135, 5; *tū-bhyam*, v. 11, 5; *tvām*, viii. 48, 15; *té*, x. 15, 5; *nī*, x. 127, 5; *Pūśā*, vi. 54, 5; *Mitrās*, iii. 59, 1; *mā*, ii. 33, 4; x. 135, 2. 3 (*yām kumāra*); *yās*, ii. 12, 1-4 &c.; *yāsya vraté*, v. 83, 5; *yāsu*, vii. 49, 4; *yé*, x. 15, 2; *vī*, ii. 33, 2; *sām*, x. 14, 8; *hvāyāmi*, i. 35, 1; use of *sā*, i. 1, 9; v. 11, 6; of *té*, x. 15, 7 d.
- Āngirases**, description of, viii. 29, 10.
- Antithesis**: *pracyāváyanto acyutā*, i. 85, 4 b; *éko tribhīs*, i. 154, 3 d; *éko viśvā*, i. 154, 4 d; *pāre āvare*, ii. 12, 8 b; *samānām nānā*, ii. 12, 8 c d; *sām ūpa*, ii. 35, 3 a; *jihmān-ām ūrdhvāḥ*, ii. 35, 9 b; *jigrtām jajastām*, iv. 50, 11; *āsammrṣtaḥ śūciḥ*, v. 11, 3 a; *ānāgās duskṛtaḥ*, v. 83, 2 c d; *āyajanām yajñāmanmā*, vii. 61, 4 c d; *kṛṣṇīr aruṣāya*, vii. 71, 1 b; *ācetayad acītaḥ*, vii. 86, 7 c; *samānām vīrūpāḥ*, vii. 103, 6 c;

hāsta-vant, a. *having hands*, x. 34, 9.

1. *hā leave*, III. P. jahāti.

áva-, ps. *hiyate*, *be left behind*, x. 34, 5.

2. *hā go away*, III. A. jihīte.

āpa- *depart*, vii. 71, 1 : 3. s. sb. s. ao.

hāsate, x. 127, 3.

ūd- *spring up*, v. 83, 4.

hī, cj. *for*, i. 85, 1 ; 154, 5 ; 160, 1 ; ii.

35, 1. 5. 9 ; iv. 51, 5 ; viii. 48, 6 ;

since, viii. 48, 9 ; x. 34, 11 ; *pray*, x.

14, 4.

hims, *injure*, VII. hināsti *injure* ; is ao.

inj-, x. 15, 6 [probably a ds. of *han*

strike].

hi-tā, pp. *placed*, v. 11, 6 [later form of

dhīta from dhā *put* ; Gk. *θερό-ς set*].

hi-tvāya, gd. *leaving behind*, x. 14, 8

[1. *hā leave*].

himā, m. *winter*, ii. 33, 2 [Av. *zima*,

OSl. *zima* 'winter' ; Gk. *θύς-χίμο-ς*

'subject to bad storms', 'horrid'].

hīraṇ-ya, n. *gold ornament*, ii. 33, 9.

hīraṇya-dā, a. (Tp.) *giver of gold*, ii.

35, 10.

hīraṇya-pāṇi, a. (Bv.) *golden-handed*, i.

35, 9.

hīraṇya-praūga, a. (Bv.) *having a golden*

pole, i. 85, 5.

hīraṇyā-ya, a. *golden*, i. 35, 2 ; 85, 9 ;

ii. 35, 10 ; viii. 29, 1.

hīraṇya-rūpa, a. (Bv.) *having a golden*

form, ii. 35, 10.

hīraṇya-varṇa, a. (Bv.) *golden-coloured*,

ii. 35, 9-11.

hīraṇya-śamī, a. (Bv.) *having golden pins*,
i. 35, 4.

hīraṇya-samdrś, a. (Bv.) *having a golden*
aspect, ii. 35, 10.

hīraṇya-hasta, a. (Bv.) *golden-handed*, i.
35, 10.

hīraṇyākṣā, a. (Bv.) *golden-eyed*, i. 35, 8
[akṣā = akṣī *eye*].

hīd *be angry*, I. hēḍa : pf. jīhīḥ, x.
34, 2.

hī-nā, pp. *forsaken*, x. 34, 10 [hā *leave*].

hu *sacrifice, offer*, III. juhōti, iii. 59, 1 ;
x. 14, 13-15.

ā- *offer*, iii. 59, 5.

hū *call*, I. A. hāvate, ii. 12, 8. 9 ; 33, 5 ;

VI. A. huvé, vii. 61, 6 ; 71, 1 ; x.
14, 5.

hṛ *be angry*, IX. A. hrñte, ii. 33, 15 ;
with (dat.), vii. 86, 3.

hṛd, n. *heart*, ii. 35, 2 ; v. 11, 5 ; vii.
86, 8 ; viii. 48, 4. 12 ; x. 129, 4 [Av.

zard].

hṛd-aya, n. *heart*, x. 34, 9.

he-ti, f. *dart*, ii. 33, 14 [hi *impel*].

he-tū, m. *cause* : ab. hetós *for the sake*
of, x. 34, 2 [impulse : hi *impel*].

hó-tr, m. *invoker*, i. 1, 1. 5 ; v. 11, 2
[hū *call*].

hotrā-vid, a. (Tp.) *knowing oblations*, x.

15, 9 [hó-trā, Av. *zao-thra* ; cp. Gk.

χού-ρα 'pot'].

hvā *call*, IV. hvāya, i. 35, 14.

vī- *call divergently*, ii. 12, 8.

GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

- Accent, in Sandhi: *kóśó 'va*, vi. 54, 3; *sūnávé 'gne*, i. 1, 9; *brāhmaṇò 'sya*, x. 90, 12 a; Svarita followed by Udātta: *nv antár*, vii. 86, 2; *kvē-dānim*, i. 35, 7 c; *tanvā śūsujānaḥ*, x. 34, 6 b; *vapuṣyē nā*, i. 160, 2 c; Udātta changed to Svarita: *tē 'var-dhanta*, i. 85, 7 a; in compounds: *Dvandvas*, *dyāvā-prthivī*, i. 35, 9 b; 160, 2; *Karmadhārayas*, *su-āvān*, i. 85, 10 b; *āsaścant*, i. 160, 2; *sū-makhāsas*, i. 85, 4 a; *ś-kṣyamāṇā*, i. 154, 4 b; *sūtaṣtam*, ii. 35, 2 a; *ā-hitam*, viii. 29, 4; *Tatpuruṣas*, *Par-jānya-jinvitām*, vii. 103, 1 c; *devā-hitim*, vii. 103, 9 a; *kavi-śastās*, x. 14, 4 c; *Āgni-svāttās*, x. 15, 11 a; *ekaparāśya*, x. 34, 2 c; *Bahuvrīhis*, *su-parṇās*, *su-nithās*, i. 35, 7 a b; *a-renāvas*, i. 35, 11 b; *su-dāmsasas*, i. 85, 1 b; *hiraṇyākṣās*, i. 35, 8 c; *uru-vyācasā*, i. 160, 2 a; *āsu-hēmā*, *su-péśasas*, ii. 35, 1 c d; *ān-āgās*, v. 88, 2 c; *viśvā-cakṣās*, *uru-cākṣās*, vii. 63, 1; *tri-vandhurās*, vii. 71, 4 b; *su-śakhā*, viii. 48, 9 d; governing compounds, *yāvayāj-janas*, iii. 59, 5 b; in declension, *nadyās*, ii. 35, 3 b; *dādhat*, i. 35, 8 d; *grnaté*, iii. 59, 5 b; *nidhīnām*, viii. 29, 6; *bahūnām*, ii. 35, 12; *prthivyās*, i. 35, 8 a; 160, 1 a; in syntax: at beginning of sentence, ii. 35, 12 c; iv. 50, 2 d. 11 c; v. 83, 4 a b. 7 a; vii. 63, 4 d; 71, 2 d (irr.); 86, 1 d; viii. 48, 6 b. 8 a; x. 15, 4 b; 34, 4 d. 14 a; with *kuvīt*, ii. 35, 1 c. 2 b; iv. 51, 4 a; of *cd.* verb, i. 35, 9 c; v. 83, 4 a b; shift of, *jūstām*, iii. 59, 5 c; *di-dṣkṣu*, vii. 86, 8 a; *viśvā-*, i. 160, 1 a. 5 c; *cātur-*, iv. 51, 5 d; *amuyā*, x. 185, 2 b.
- Accusative, double, ii. 33, 4; 35, 1; iv. 51, 11 b; of goal, x. 14, 13 c; of time, vii. 103, 1 a; x. 163, 3 b.
- Agni, description of, pp. 1-3; viii. 29, 2.
- Ahura = Asura, meaning of, i. 85, 7; in Avesta, pp. 119, 124.
- Alliteration, x. 14, 7 a b. 9.
- Ambiguity, intentional, vii. 103, 8 c. 9 d.
- Ambiguous form: *śāmsā*, 2. s. *ipv.* or 1. s. *sb.*; vii. 61, 4 a.
- Āmreḍita compounds: *divé-dive*, i. 1, 3, 7; *grhē-grhe*, v. 11, 4 b; *vāne-vane*, v. 11, 6 b; *gātre-gātre*, viii. 48, 9 b; *pība-pība*, see note on x. 14, 7.
- Anaphoric repetition: *Agnīs*, v. 11, 4; *ārhan*, ii. 33, 10; *ayāmsam*, ii. 35, 15 a b; *iyām*, vii. 71, 6; *āva*, vii. 86, 5; u, x. 127, 3; *kās*, x. 135, 5; *tū-bhyam*, v. 11, 5; *tvām*, viii. 48, 15; *té*, x. 15, 5; *nī*, x. 127, 5; *Pūṣā*, vi. 54, 5; *Mitrās*, iii. 59, 1; *mā*, ii. 33, 4; x. 135, 2. 3 (*yām kumāra*); *yās*, ii. 12, 1-4 &c.; *yāsya vrāté*, v. 83, 5; *yāsu*, vii. 49, 4; *yé*, x. 15, 2; *vī*, ii. 33, 2; *sām*, x. 14, 8; *hvāyāmi*, i. 35, 1; use of *sā*, i. 1, 9; v. 11, 6; of *té*, x. 15, 7 d.
- Āngirases, description of, viii. 29, 10.
- Antithesis: *pracyāváyanto acyutā*, i. 85, 4 b; *éko tribhis*, i. 154, 3 d; *éko viśvā*, i. 154, 4 d; *pāre āvare*, ii. 12, 8 b; *samānām nānā*, ii. 12, 8 c d; *sām ūpa*, ii. 35, 3 a; *jihmān-ām ūrdhvāḥ*, ii. 35, 9 b; *jigṛtām jajastām*, iv. 50, 11; *āsamurṣṭaḥ śūciḥ*, v. 11, 3 a; *ānāgās duakṣṭaḥ*, v. 83, 2 c d; *āyajanām yajñāmanmā*, vii. 61, 4 c d; *kṛaṇī aruṣāya*, vii. 71, 1 b; *ācetayad acitaḥ*, vii. 86, 7 c; *samānām vīrūpāḥ*, vii. 103, 6 c;

- śmartyo mārtyān, viii. 48, 12 b; śāt
 ékam, x. 14, 16 b; nīcā upāri, n-
 hastāśohasta-vantam, śītāh nir dah-
 anti, x. 34, 9 d; éka viśvātaḥ, x.
 135, 8 c.
- Antithetical accent, i. 85, 9 c; 85, 7 b;
 ii. 35, 3 a; iv. 51, 11 d (oa-ca); v. 83,
 4 a b; x. 129, 5 b.
- Anudāttas following a Svarita, un-
 marked, vii. 61, 2.
- Aorist, characteristic use of, viii. 29, 3.
- Āpas Waters, description of, pp. 115-16.
- Apām nāpāt, description of, pp. 67-8.
- Apposition, adjective in, i. 85, 12 b;
 substantive in, x. 90, 15 d.
- Āsvins, description of, pp. 128-30; viii.
 29, 8.
- Aspiration, initial, ii. 12, 10 b (ś);
 v. 11, 4 c (h); vi. 54, 10 b (h); vii.
 103, 10 b (h); viii. 48, 10 b (h); x.
 14, 14 a (h); 15, 12 b (h); 90, 6 d (h);
 129, 2 d (h); loss of, i. 160, 3 d
 (duksata).
- Asyndeton, i. 1, 3 a; 35, 10 c; 85, 9 d;
 160, 5 b; iii. 59, 9 a; iv. 50, 11 d; vii.
 61, 4 a; 63, 1 c. 4 d. 6 b; 71, 1 d; x.
 15, 4 d; 127, 6 a; &c. &c.
- Atris, p. 152.
- Attraction, of antecedent, v. 50, 8; x.
 15, 6; 127, 4 b; of case, viii. 48, 5 c;
 x. 14, 2 c; of gender, i. 85, 6 a; 154,
 5 c; x. 129, 4 b; of number, x. 90,
 12 b; of number and gender, x. 90,
 8 c.
- Autumn = years of life, vii. 61, 2.
- Avesta, pp. 44, 67, 79, 116, 119, 124,
 135, 154, 171, 212.
- Bird, said of Savitr, i. 85, 7 a.
- Brhaspati, description of, pp. 83-4.
- Brāhmaṇas, ritual of, vii. 103, 8.
- Cadence, trochaic (of Gāyatri), viii.
 29, 7.
- Caesura, irregular long syllable after,
 i. 35, 8 b d; v. 11, 3 c; after third
 syllable, vii. 61, 1 d; hiatus after, vii.
 71, 6 a; a preceding o not shortened
 before a, i. 35, 11 d.
- Case-form retained in compound, ii.
 33, 2 a (tvā-).
- Castes in RV., only mention of, p. 195.
- Cerebralization, of n in external
 Sandhi, ii. 33, 8 c (nas); viii. 48, 4 d
 (nas). 7 c (nas); in internal Sandhi,
 v. 83, 8 d (suprapāṇām); x. 15, 11 b
 (su-praṇīṭayas); of s: i. 85, 5 c (vi-
 syanti); 6 a (raghu-śyādas); 154,
 2 b (giri-śthās); ii. 33, 4 b (dū-
 śtutī); iv. 50, 3 b (nī śedur); vii.
 103, 7 c (pāri śha); 8 c (siśvidānās);
 viii. 48, 9 b (ni-śasāttha); 9 d (su-
 sakhā): in all the above cases the
 Sandhi is annulled in the Pada text.
- Change from sing. to pl., syntactical,
 iv. 51, 11; from 2. to 3. prs., i. 85, 5;
 ii. 33, 1; from 3. to 2. prs., i. 85, 4;
 ii. 12, 15; 35, 6 a b; vii. 103, 5 d.
- Cognate acc., i. 154, 2 a; iv. 51, 6 c; v.
 11, 6 c; vii. 49, 4 b; viii. 29, 1 b. 7 a;
 x. 14, 10 d; 15, 10 b; 34, 13 a; 135,
 2 c.
- Collective use of singular, ii. 33, 1 c
 (ārvat). 3 a (jātā); vii. 103, 2 a
 (enam). 4 c (maṇḍūkas). 1 c. 6 d. 8 a
 (vāo).
- Comparative pcl. to be supplied, vii.
 103, 1 b. 7 a.
- Compound: first member in Pada text,
 unchanged, iv. 50, 10 b (vrsan-vasū);
 interpreted in the RV. itself, x. 15,
 12 a (jātāvedas).
- Concord, of śātām, ii. 33, 2; of sahas-
 ram, x. 15, 10 c; irr., viii. 48, 1 c
 (yām for yād); iv. 51, 9 c (m. adj.
 with f. noun).
- Contraction, irr. secondary, vii. 86, 4 d
 (turēyām).
- Creation, hymn of, pp. 207-11.
- Dative, of advantage, ii. 35, 7 d;
 11, 1 d; x. 34, 6 d; final, i. 85, 9 c
 ii. 12, 9; 33, 3; v. 11, 1 b. 2 d; vii.
 86, 7 d; viii. 48, 10 d.
- Dice hymn, x. 34, pp. 186-95.
- Dissyllabic pronunciation of long
 vowels, i. 35, 8 b (trī); 154, 1 d
 (trēdhā). 3 a (śūśām); vi. 54, 10 a
 (parāstād); vii. 63, 6 a (nū); 86, 4 a
 (jyēṣṭham); viii. 29, 6 (midhinām).
- Doubtful interpretation, i. 85, 11 a
 (diśā); 154, 6 b (ayāsas); 85, 4
 (makhā); 160, 1 c (dhisāne); ii. 12,
 1 b (paryābhūsat). 3 b (apadhā);
 33, 12 a b; 35, 4 a (āsmerās). c (śik-
 vabhis). 5 c (kftās). 6 (a-d). 9 d (yah-
 vīs). 14 d (śtkais); iv. 50, 2 (a-d);
 51, 1 b (vayūna). 4 d (saptāye); vii.
 61, 2 d. 5; 71, 4 d (viśvāpanyas);
 86, 3 a (didkṣu); 6 a (dhrūtis);

Gc (upārē). Gd (prayotā); 103, 5c (samfādhā); viii. 48, 2d (śrāuṣṭi); x. 14, 2d (enā, jśjūānās). 12a (udumbalāu). 16a b; 15, 3b (nā-pātam). 8b (anūhirē); 34, 6b (śū-śujānas); 90, 2d (atirōhati); 129, 5a (rasmīs); 135, 5d (anudēyi). 6a-d; 163, 2a (viśthās).

Dual, compounds, ii. 12, 13 (members separated); ending au, when used, vii. 61, 7b, irregularly used for ā, x. 14, 10a b. 11. 12.

Durga, ii. 12, 3; 35, 10.

Dvandva compounds, not analysed in the Pada text, vii. 49, 3b; latest form of, x. 90, 4d (śāśanānaśanā).

Dyāvā-Prthivī, description of, pp. 36-7.

Elliptical vocative, vii. 61, 1a (Varu-
ṇa).

Emendation of the text, i. 85, 9c (nār-
yāpāmsi).

Etymology, of Agni, p. 3; of Indra, p. 44; of Pūśān, p. 111; of Marūt, p. 22; of Rudrā, p. 57; of Uśās, p. 93; of Sūrya, p. 124; of Vāruṇa, p. 135; of Vāta, p. 216; of vidātha, i. 85, 1d; of Viṣṇu, p. 31.

Eyes of night = stars, x. 127, 1b.

Fathers, see Pitaras.

Frogs, rain-producing hymn addressed to, pp. 141-7; compared with Brahmins, vii. 103, 8a.

Funeral hymn, pp. 164-75.

Geldner, Prof., ii. 35, 9; x. 15, 3.

Gerund, agreeing with acc., x. 14, 5d; 34, 11a.

Governing compound, i. 160, 1b (dhāra-
yāt-kavi); iii. 59, 5b (yātayājjanas).

Haoma = Soma, pp. 154, 155.

Hiatus in Samhitā text, irr., v. 11, 5b (manisā iyām); vii. 71, 6a (manisā
iyām); x. 129, 5d (svadhā avastāt).

Identical Pādas, viii. 48, 11d (= i. 113,
16d); viii. 48, 13d (= iv. 50, 6d).

Imperfect, irr. use of (= aorist), viii.
48, 11b.

Impersonal use of verb, x. 34, 11a
(tatāpa).

Incidental docties, i. 85, 7c (Viṣṇu);
154, 6a (Indra); ii. 33, 13a (Maruts);

v. 83, 6a (Maruts); viii. 48, 10b d
(Indra). 12a (Pitaras); x. 127, 7c
(Uśas).

Indefinite pronoun, v. 83, 9d (yāt
kim ca).

Indicative = imperative, ii. 33, 3 (parā).

Indo-European period, pp. 44, 67, 130,
154, 212.

Indo-Iranian period, pp. 135, 154.

Indra, description of, pp. 41-4; viii.
29, 4.

Infinitive, acc., vii. 86, 3b (vi-pfoham);
viii. 48, 10d (pratiram); dat., with
ps. sense, x. 14, 2b (āpabhartavāi);
with attracted acc. (drāṣye sūryāya);
with kr = cause to (cakrīre vṛdhē).

Initial s added to kr, x. 127, 3a (nīr
askṛta); 135, 7d (pāriskṛtas).

Injunctive, doubtful, i. 85, 11d (tarpa-
yanta).

Instrumental, contracted, ii. 33, 3c
(svastī). 4b (dūṣṭutī, sāhūtī). 6c
(ghṛṇi); local sense of, x. 163, 1d. 8a.

Jacobi, Professor, vii. 103, 9.

Juxtaposition of similar forms, i. 1, 5c
(devō devēbhiḥ); 160, 1d (devō
devī); 3a b (pavitṛavān punātī);
ii. 12, 1b (devō devān); 33, 3b
(tavastamas tavāsām). 8b (mahō
mahīm); 35, 3c (śūcim śūcayāḥ);
4a (yuvatāyo yūvānam); 5b (de-
vāya devīḥ); iv. 51, 4d (revati
revāt). 6b (vidhānā vidadhūr);
50, 7c (sūbhṛtam bibhṛti); v. 11,
4d (vṛṇānā vṛṇate); 83, 10 (āvarsīr
varsām); vii. 86, 7c (ācetaṣad acī-
taḥ); viii. 48, 2c (sākheva sākhye);
x. 15, 8d (uśānn uśādbhiḥ); 34, 9b
(ahastāso hāstavantam); 13a (krām
it kṛasva); x. 90, 16a (yajñēna
yajñām ayajanta).

Karmadhāraya Bahuvrīhi, x. 15, 9b.

Lengthening of vowels, metrical, i. 85,
11d (rākṣā); ii. 12, 5 (smā); 33, 2
(cātayasvā). 4a (oukrudhāmā). 7
(abhi). 13c (avṛṇitā). 15 (evā); 35,
3; iv. 51, 2c (ū); iv. 50, 6a (evā);
v. 83, 1 (achā). 7b (dīyā); vii. 61,
4a (śāmsā); 63, 5a (yātrā); 86, 5d
(srjā); 103, 2d (ātrā); viii. 48, 6
(athā, carā). 8a (mrjāyā). 9b (sa-
satthā); x. 14, 13b (juhutā). 14d;

15, 4 d. 11 d; 127, 6 a; 129, 6 d (āthā); 15, 4 b; vii. 86, 5 b (cakrmā); x. 34, 4 d (nayatā). 8 c (nā). 14 a (mrīatā); 90, 3 b (Pūrusas); 127, 6 a (yāvayā); 129, 1 b (vyōmā); 135, 1 c (ātrā); in eds. and derivatives: i. 35, 4 (abbh-vrtam); 160, 1 b (rtā-vari); ii. 12, 4 c (jigivān); vii. 71, 3 b (sumnāyāvas); 63, 2 a (prasavitā); x. 34, 10 c (rñā-vā); 14, 12 (urū-nasau); 168, 3 c (rtāvā).
 Locative, absolute, vii. 63, 5 c; 103, 3 b; of the goal, i. 1, 4; v. 11, 3 d; of time, vii. 103, 9 c. 10 d.
 Long reduplicative vowel, i. 154, 4 d; iii. 59, 1 b (dādhāra); ii. 33, 12 (nā-nāma); 35, 3 c (dīdivāmsam); 4 d (dīdāya). 7 b; viii. 29, 6 a (pipāya).
 Loss of accent, ii. 35, 1 a b (asmai, asya); vi. 54, 4 a (asmai); vii. 63, 5 a (asmai); viii. 29, 6 (yathā).

Maruts, description of, pp. 21-2.

Metre, irregular, i. 35, 9 d; iii. 59, 2 d. 7 c. 8 c; iv. 12, 4 c; 35, 11 b; 50, 2 c; viii. 29, 5; x. 90, 2 b. 4 a; mentioned in the RV., p. 175.

Anuṣṭubh: v. 83, 9; vii. 103, 1; x. 14, 18. 14. 16; 90, 1-15; 135, 1-7; Pāda redundant by one syllable, x. 90, 4 a; 135, 7 c.

Gāyatrī: i. 1, 1-9; iii. 59, 6-9; vi. 54, 1-10; x. 127, 1-8.

Jagatī: i. 85, 1-4. 6-11; 160, 1-5; iv. 50, 10; v. 11, 1-6; 83, 2-4; viii. 48, 5; x. 15, 11; 34, 7; Pāda in Trīṣṭubh stanza, i. 35, 3 a; v. 83, 10 c; vii. 103, 8; x. 14, 1 a. 10 b. 11 b; 34, 5 c; 129, 3 b; Pāda with Trīṣṭubh cadence, i. 35, 9 d; stanzas in Trīṣṭubh hymn, iv. 50, 10; v. 83, 2-4.

Trīṣṭubh, i. 35, 1-11; 85, 5. 12; 154, 1-6; ii. 12, 1-15; 33, 1-15; 35, 1-15; iii. 59, 1-5; iv. 50, 1-9. 11; 51, 1-11; v. 83, 1-5-8. 10; vii. 49, 1-4; 61, 1-7; 63, 1-6; 71, 1-6; 86, 1-8; 103, 2-10; viii. 48, 1-4. 6-15; x. 14, 1-12; 15, 1-10. 12-14; 34, 1-6. 8-14; 90, 16; 129, 1-7; 168, 1-4; Pāda in Jagatī stanza, viii. 48, 5 c; Pāda defective by one syllable, x. 14, 5 c. 8 d, by two syllables, x. 129, 7 b, redundant by one syllable, x. 129, 6 b.

Dvipāda (Jagatī + Gāyatrī Pāda), viii. 29, 1-10.

Brhatī, x. 14, 15.

Metronymic, irregular, ii. 12, 11 (Dānu).

Middle in passive sense, i. 35, 10 d; 154, 2 a; 160, 4 d. 5 a; ii. 33, 5. 11 c; vii. 61, 5 b.

Mithra in the Avesta, p. 119.

Mitra, description of, pp. 78-9.

Mitra-Varuṇa, description of, pp. 118-19; viii. 29, 9.

Naighaṇṭuka, ii. 12, 14. 15; 35, 9.

Nasalization of a final vowel at the end of an internal Pāda, i. 35, 6 a (upāsthām ēkā); viii. 29, 6 (yathām eṣā); x. 34, 5 c (ākrateām ēmfā).

Natural philosophy, starting point of, p. 207 (x. 129).

Nirukta, ii. 12, 3. 14.

Nominative for vocative, iv. 50, 10 a.

Numerals, syntax of, ii. 33, 2; x. 15, 10 c.

Objective genitive, x. 34, 3 d. 7 d.

Pāda text, its treatment of the pēl. u, vi. 54, 2; of vocatives in o, ii. 33, 3 b (vajrabāho). 15 a (babhro); viii. 48, 2 c. 15 c (indo); of Praṇhaya vowels, i. 35, 9 b (e, i); i. 160, 1 b (ī); iv. 50, 10 b (ū); x. 168, 1 d (utō); of final etymological r, i. 35, 11 a (Savitar iti); ii. 12, 4 b (ākar iti); vii. 86, 2 b (antāp); viii. 48, 2 a (antār iti); of internal s before k, vii. 103, 4 c (kániskan); of suffixes: i. 1, 1 c; 160, 2 c; iii. 59, 6 d (-tama); viii. 48, 1 b (-tara); vii. 103, 6 d; x. 15, 9 a (-trā); vii. 103, 3 c (gd. -tyā); ii. 35, 4 c; iv. 51, 9 c d (-bhis); iv. 50, 7 d (den. -ya); x. 15, 6 a; 129, 4 d (gd. -yā); of certain long Samhitā vowels: i. 35, 8 b (oyāvaya); 85, 4 b (prayāvāyantas). 10 b (dādrhānām); x. 135, 7 (sādanam); i. 160, 1 b (rtā-vari); ii. 12, 4 (jigivān); iii. 59, 6 a (carṣanidhṛtas); vii. 63, 2 a (prasavitā); x. 15, 9 a (tātraur); x. 34, 10 (rñāvā); its restoration of lost aspirate, i. 160, 3 d (duksata); its removal of Sandhi in eds., i. 154, 2 (giri-sthā); x. 15, 11 b (supraṇitayas); its treatment of dual compounds, i. 35, 1 b (mitrāvārunau); 160, 1 a (dyāvā-prthivī); x. 14, 8 b

(iṣṭā-pūrtā); its non-analysis of certain eds., i. 35, 9 b; v. 83, 8 c (dyāvā-prthivī); i. 151, 2 b (ku-carā). 4; ii. 35, 7 b (svadhā); ii. 12, 4 c (ādat); ii. 33, 3; viii. 48, 8 a (svastī); ii. 33, 5 c; viii. 48, 10 a (rūdāra); iv. 50, 1 (Bṛhaspātī); x. 90, 13 a (candramās); 135, 2 a (viṣṭhās); ii. 12, 1 a (mānasvān); its analysis of svāvān, i. 35, 10 b; its irregular accentuation of ed. augmented verbs, viii. 48, 2 a (prā āgās). 10 c (nī ādhāyi); x. 135, 4 a (prā āvartayas). Pāṇini, p. 210.

Pantheism, starting point of, p. 195.

Parenthetical Pāda, x. 127, 8 b.

Parjanya, description of, p. 101.

Partitive genitive, i. 160, 4 a; ii. 33, 3 b. 4 d; viii. 48, 1 a; x. 15, 3 d.

Perfect with present sense, i. 85, 3 b (dadhīre). ii. 12, 10 b (jaghāna); 35, 3 d (tasthur). 13 d (vivega); iii. 59, 1 b (dādhāra). 7 b (babhūva). 8 a (yemire); x. 34, 11 a (tatāpa).

Periphrastic use of relative, x. 90, 7 d. 8 d. 12 c.

Person, syntactical change of, i. 85, 4 c (3. to 2.). 5 c (2. to 3.); viii. 48, 5 b c (2. to 3.).

Pischel, iv. 51, 1 (p. 93).

Pitaras, description of, p. 176.

Play on words, p. 174 (yam).

Pragṛhya vowels: ī, i. 35, 9 b (dyāvā-prthivī); 160, 1 a b c (dyāvā-prthivī, rāvarī, dhārayāt-kavī, sujān-manī, devī). 4 b c (rōdasi, rājasi). 5 a b (mahinī, dyāvā-prthivī); ii. 12, 8 a (krāndasi, samyati). 13 (prthivī); v. 83, 8 c (dyāvā-prthivī); vii. 86, 1 b (rōdasi, urvī); ū: iv. 50, 10 b (vṛṣaṇvasū); vii. 61, 2 c (sukratū). 3 b (sudānū); e: i. 35, 9 b (ubhé); 160, 1 a c (té, dhiśāne). 2 c (sudhṛṣṭame, vapuṣyē). 5 a (té, grhānē). 5 d (asmé); ii. 12, 8 a d (vīhvayete, havete). 13 a (namete); 33, 12 d (asmé); 35, 4 c (asmé); iv. 50, 11 b (asmé); vii. 61, 3 c (dadhāthe); viii. 48, 10 c (asmé); x. 90, 4 d (sāśanā-naśanē); o: ii. 33, 3 b (vajrabāho); viii. 48, 2 c. 4 a (indo); x. 163, 1 d (utó); not shortened in pronunciation before vowels: ii. 12, 1 c (rōdasi); vii. 49, 8 b (satyānté).

Pravargya ceremony, vii. 103, 8.

Predicative adjective, ii. 12, 2, 4; 33, 2 d; iv. 50, 7 d; v. 83, 3 d. 7 c; vii. 61, 4 c; x. 34, 12 d²; (nom.) with ps., x. 90, 12 b.

Preposition, following vb., i. 85, 3 c. 6 c. 10 b. 12 b; ii. 35, 11 c; iv. 50, 1 a. 7 b. 9 a; v. 11, 2 d; x. 34, 14 b; 90, 4 d; 129, 4 a; 168, 2 (?); following participle, x. 34, 6 d; separated from vb., i. 35, 7 a. 9 c d. 11 d; 85, 1 a. 2 d. 4 a. 5 a. 6 a. 7 b. 9 d; ii. 33, 2; iii. 59, 4 c; iv. 50, 4 d; 51, 2 c; vii. 61, 6 a; 63, 5 c; x. 15, 9 c; 34, 2 d. 3 a; 127, 1 d. 5 a. 7 a. 8 a; separated from infinitive, vii. 61, 6 c; of compound vb. repeated, ii. 33, 2 c d; iii. 59, 7 c; vii. 61, 3 b; x. 51, 1 a b; 127, 5 b c; accentuation of compounded, iv. 51, 5 c; vii. 71, 2 a. 4 c; x. 14, 14 d; 15, 2 c.

Present used in past sense, i. 85, 9 c.

Principle clause for relative, ii. 12, 5 b. 8 d.

Prolation of vowel, x. 129, 5 b (āśīṣt).

Puruṣa hymn, pp. 195-203.

Pūsan, description of, p. 111; viii. 29, 5.

Quantity, interchange of, i. 35, 6 b; iv. 51, 2 d; vii. 49, 2 c. 3 c.

Rātri, goddess of Night, description of, p. 203; hymn to, pp. 203-7.

Reciprocal generation, x. 90, 5 a b.

Reduplication, irregular, viii. 48, 5 b (anāha).

Refrain, of stanzas, ii. 12, 1 d-14 d; v. 83, 3 d-4 d; vii. 49, 1 d-4 d; of hymns, ii. 12, 15 d; 33, 15 d; 35, 15 d; iv. 50, 6 d; vii. 61, 7 d; 63, 6 a-d. 6 d; 71, 6 a-d; 86, 8 d; 103, 10 d; viii. 48, 14 d; x. 14, 5 d.

Relative clause, antecedent in, iv. 50, 7 b. 8 d; principal clause in place of, ii. 12, 5 a. 8 d.

Rhythm, abnormal, i. 160, 5 d; x. 90, 2 b. 6 a. 15 a; see also Metre, irregular.

Roth, i. 35, 10; 151, 6; ii. 35, 9.

Rudra, description of, pp. 56-7; viii. 29, 5.

Samprasāraṇa, ii. 12, 8 (hū for hvā).

Sandhi, 1. of vowels: artificial, v. 83, 6 c (e = ā + e); irr., ii. 12, 5 a (sēti);

between Pādas, resolved : a a, ii. 33, 7 c. 10 a; iii. 59, 4 c; v. 83, 10 a; viii. 29, 1 a. 3 a; x. 14, 4 a; 15, 4 c; 34, 11 a; 90, 13 c; 129, 6 c; a ā, i. 35, 2 c; ii. 33, 6 c; a i, x. 14, 8 a; 15, 6 a; a u, i. 35, 5 c; a r, vii. 103, 9 a; ā a, i. 85, 11 a; 160, 4 c; v. 11, 4 a; viii. 29, 1 a; x. 90, 1 c. 3 a; ā ā, i. 85, 7 a; ā r, i. 160, 1 a; ā u, iv. 51, 2 c; Pāda initial a restored : e a, i. 1, 9 b; 85, 9 d; iv. 50, 10 b; x. 14, 5 c; 129, 3 b; 168, 2 d; o a, i. 35, 11 b; ii. 35, 13 d; iii. 59, 6 b; iv. 50, 10 d; v. 11, 4 d; vii. 86, 4 d. 5 b; 103, 3 d; viii. 29, 2 b; 48, 12 b. 13 b; x. 14, 9 b; 15, 8 b. 12 b; 34, 10 d.

2. of semivowels : at the end of a Pāda resolved before vowels : y a, i. 154, 4 a; v. 83, 6 c; vii. 86, 7 a; viii. 48, 2 a; y u, x. 14, 13 c; 15, 8 c. 11 c; v a, i. 154, 2 c; iv. 51, 3 c; x. 15, 5 c; v e, x. 14, 4 c; v r, vii. 61, 3 c.

3. of consonants : r before r, i. 35, 11 c; ii. 33, 2 a. 14 a; 85, 4 c; v. 83, 1 c; Visarjanīya before k, i. 85, 6 c; ii. 35, 1 d; s before k, i. 85, 6 c; ii. 35, 1 d; v. 83, 2 d; vii. 103, 4 c; s before p, v. 11, 6 d; x. 135, 4 b; t before ś, i. 85, 3; n before t, vi. 54, 9 a (Pāsan tāva); x. 90, 8 c (paśūn t-); n before c, x. 90, 8 c (tāms cakre); n before ś, i. 35, 5; ii. 12, 10 b; iv. 51, 2 d. 7 d; v. 11, 6 b; ān before y, i. 35, 10 b; before l, ii. 12, 4 c; ān before vowels becomes ām, ii. 83, 4 &c., irregularly remains, x. 90, 8 a (etāvān asya); ān at the end of a Pāda before vowels remains, i. 35, 10 c; ii. 12, 10 a. 12 a; x. 90, 8 c; before t at the end of a Pāda remains, ii. 33, 6 a.

Savitṛ, description of, pp. 10-11.

Sāyana, i. 154, 2. 3. 6; 160, 3. 4; ii. 12, 1. 3. 8. 12. 14; 33, 5. 6. 8. 9. 10. 12; 35, 9; iii. 59, 1; iv. 51, 1. 3. 8; v. 83, 6; vi. 54, 3; vii. 86, 1; viii. 29, 10; x. 14, 3; x. 15, 3. 12.

Secondary root, i. 160, 5 d (inv.).

'Self' expressed by tmān in RV., vii. 63, 6 b; by tanū, vii. 86, 2 a. 5 b.

Separation of members of Devatādvandvas, ii. 12, 13.

Shortening, of e and o before a : i. 35, 5 a. 11 c; 85, 3 a. 6 d; 154, 1 c; 160,

3 d. 5 d; ii. 12, 3 c. 7 d. 8 b. 9 d. 11 c; 33, 5 c. 11 d; 35, 8 a; iii. 59, 2 a; iv. 50, 1 a; 51, 2 b. 3 c. 4 b; vi. 54, 1 b. 3 b. 4 a; vii. 63, 4 b. 6 a; 86, 6 b. 7 c. 8 c; 103, 3 d. 4 a; viii. 48, 8 d. 11 c. 12 d; x. 14, 3 a; 15, 1 d. 2 a. 5 d. 12 c. 14 a; 34, 6 c. 11 c-d; 90, 5 b. c. 6 c; 127, 4 a. 5 a; 129, 6 a. 7 c d; 135, 6 b; of ā before r, i. 160, 1 a; of i before a, x. 34, 4 b; 127, 1 b, before u, 2 b, before ā, 3 b; of radical vowel, ii. 35, 3 c; iv. 50, 5 d; of dual ā, vii. 61, 1 a (Varuṇa). 7 a (deva); of inst. i, viii. 48, 8 a (svastī).

Slurred pronunciation of long vowel, i. 154, 3 a (śūśām). 1 d (trēdhā); vii. 63, 6 a (nū).

Singing, characteristic of the Aṅgirases, viii. 29, 10.

Singular, for plur. noun, i. 85, 10 c (vāpām); ii. 33, 1 (ārvati); change from — to plur., iv. 51, 11 c.

Six earths, p. 175.

Sociative sense of inst., x. 14, 3 a b. 5 a b. 10 d; 15, 8 c. 10 c d. 14 c; 34, 5 a.

Soma, description of, pp. 152-5; viii. 29, 1.

Soma sacrifice, vii. 103, 7. 10 d.

Stanzas syntactically connected, i. 1, 7. 8; 85, 4. 5.

Steed, ruddy — of heaven, i. 85, 5 c; of the Sun, vii. 63, 2 d.

Steeds of the Maruts, i. 85, 4 d.

Strong form for weak, i. 85, 12 c (yan-ta); ii. 33, 1 b (yuyothās). 3 d (yuyodhi); iii. 59, 1 d (juhota); vii. 71, 1 d (yuyotam); x. 14, 14 b (juhota). 15 b (juhotana); 15, 7 d (dadhāta). 11 d (dadhātana).

Subjunctive and injunctive, when identical in form, distinguished by mā, ii. 33, 4 a.

Suffixes treated like second member of a cd., i. 160, 1 b (rtāvarī). 3 a (pavitravān), &c.

Supplied, word to be, iii. 59, 7 c; v. 11, 1 c; vi. 54, 7 c; vii. 61, 5 a. 7 d; viii. 29, 5 a; x. 14, 2 d. 5 c; 15, 13 a; 34, 10 b; 127, 4 a c; 168, 1 a. 4 c.

Sūrya, description of, p. 124.

Sūtras, viii. 29, 8.

Svarabhakti vowel, ii. 33, 1-3. 5-7. 9-11 (Rud^ara); iv. 50, 11 a (Ind^ara); v. 11, 3 a (mā^arós).

Svarita, independent, ii. 33, 3 (abhīti);

35. 2 c (asuryā); x. 90, 8 c (vāyav-
yān); followed by Udātta, how
marked, i. 35, 7 c; iv. 51, 9 a; Abhi-
nīhita, ii. 12, 6 c (yō 'vitā).
Syntactical order, irr., i. 85, 5 c (ūta);
160, 3 (ca).

Threefold division of the world, x. 15,
1. 2.

Tvaṣṭr fashions Indra's bolt, i. 85,
9 a b; viii. 29, 3.

Unreduplicated perfect, ii. 33, 14 d
(mīdhvas).

Uṣas, description of, pp. 92-3.

Varuṇa, description of, pp. 134-5.

Vāta, description of, p. 216.

Vedas, first mention of, p. 195.

Viśve devās, description of, pp. 147-8.

Viṣṇu, description of, pp. 30-1; viii.
29, 7.

Vocative, elliptical, vii. 61, 1 a (Varu-
nā = Mitrā-Varuṇā); accent, vii.
71, 1 c; viii. 48, 7 c (Sōma rājan).
14 a (trūtāro devās).

Vyūha, resolution of semi-vowels, i. 1,
6 a; 35, 1 a. 5 c. 7 a c. 8 d. 9 c. 10 b. 11 a;
85, 3 d. 4 c; 154, 1 a. 2 a. 2 c, &c. &c.

Warrior sons, frequent prayer for, i.
1, 3 c; 85, 12 d, &c. &c.

Words identical in form distinguished
by accent: i. 35, 11 (té those, to to
theo); ii. 12, 4 (dāsā demon, dāsa
demoniac); i. 160, 1 d (dhárman, n.
ordinance, dharmán, m. ordainer);
vii. 86, 5 d (dāman, n. bond, dāmán,
m. gift); vii. 103, 9 a (dvādaśa twelve,
dvādaśā twelfth); ii. 35, 6 c (parás,
adv. far away, páras, adj. N. other); i.
85, 5 d; vii. 86, 1 d (bhūman, n.
earth, bhūmán, m. abundance); 71, 7 a
(yuvábhyām to you two, yúvabhyām
to the two youths); i. 35, 10 c (rákṣas,
n. injury, rakṣás m. demon); iii. 59, 3
(várīman, n. and varimán, m. ex-
panse).

Yajurveda, ritual of, vii. 103, 7 a.

Yama, description of, p. 212.

Yāska, i. 154, 2. 3. 6; ii. 33, 5; p. 129.

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I In Rigveda स्वरः (not व्यंजन)

१. अनुदात्त २. ३ दात्त ३. उदात्त

अ. is first pitch, ३ middle pitch & उ. is the highest only अ & उ are marked not ३. अ = — and उ = '.

II Prescriptive Veda — by

१. साहित्य लेख

२. यद्व १

३. शीत १

III Metre: —

१. गायत्री २ ८ + ८ + ८

२. अनुष्टुप् ८ + ८ + ८ + ८.

३. त्रिष्टुप् ११ + ११ + ११ + ११.

IV The method to mark the Veda:

श्रुति: - १ "अनुदात्तं परं तत्तु वज्रितं"

(तत्तु उदात्त वज्रितं स्वरं यद्व)

अनुदात्तं न वज्रितं

Ex: - य. जातं त्वं नृणां भवः स्वान्

II ॥ उदात्ता नुदात्तस्य स्फोरितः

उदात्तात् परतः अनुदात्तस्य स्फोरितः
भवति.

एतः — मनस्वान

III स्फोरितात् सां हि तामांशुदात्ता नां लोपः
भवति

एतः — मनस्वान

10th sathi
9th sathi
8th sathi
7th sathi
6th sathi

No. AS. 46976 16/mar 1944

S.R.S. Sastri
Jangamawati Nellore
Beamerid

ब. म. प्र. स्नातक २०१३.

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